

THE
PRETENSIONS
OF THE
Triple Crown
EXAMINED:
IN
Thrice Three Familiar Letters,
Upon so many Controverted Points,
which require more than a single
Consideration.

Written some years ago
By Sir *Christopher Wywill* Baronet.

With certain later Reflections on the same
Subjects

L O N D O N,
Printed by E. T. and R. H. for *Matthias*
Walker, under St. Dunstan's Church in
Fleet-street. 1672.

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LONDON,
Printed by E. T. and W. H. for A. Miller,
Wells, under St. Dunstons Church in
Fleet Street. 1720.



To all my near RELATIONS,
AND
Esteemed ACQUAINTANCE
OF THE
Romish Persvassion.



Those that have the Fancies,
or the Fate to come under
the Press, have (for most
part) the Wit, in their
Dedications, to cull out
such persons whose Inclinations, they
know, are well set towards the subject
matter of the Book; and who are, they
hope, willing to afford it their Patro-
nage. By this Address, I have depriv-
ed my self of those Advantages: Instead
of Favour, (which I cannot antecedent-

The Epistle Dedicatory.

ly expect) I request, only, that you will not bring *Prejudice*, and, in the room of *Protection*, I court you but for fair *Perusal*.

I know not whether any of you may be convinc'd or no; yet, at the least, I am desirous (as never affecting Fire-side or Table-disputes of this Nature) to let you see, upon what Grounds my Judgment leads me to stand off from you, in those Principles, which administer sad occasions of Contention to all the (Christian) World, and wherein only, you can, at any time, be disagreeable unto him, who is

Yours, with sincere and

real Love, to serve you,

Christopher Wyvill.

TO



TO THE READERS

In General.

Finding all those little Sophisms which laid hold on me, when I was a Child, (or thought as a Childe) new-vampt, for the seduction of the growing Generation; I am not unwilling (nay, methinks, I am in a manner obliged) to communicate what Antidotes I found most effectual.

What is offered here, is, I hope, fully consonant to the true Standard of the Reformation, and genuine Sence of our English Church. If the Antinomian in his impetuous flights from Rome, have
run

To the Reader:

run quite out from any habitable Zone ;
If the rigid Anabaptists, or Quakers,
have, in their heady, and heedless Course,
brought back the Quintessence of Popery,
by a side-wind, into the Body of their
Belief ; If the Socinian, or his younger
Brother, have warpt aside from once e-
stablish'd Truths, I have not a word to
say for them : nor, will I add more to
you, save Farewell.

Part



Part I.

YOU have now spent a Lustre and an half, or thereabout, in that Adventurous Calling, which hath let you see the Wonders of the Deep; and acquainted you with the Admirably various Dispositions and Customs of several People and Places: It has been a Joy to my self, with many others of your Friends and Well-wishers, to hear that in your Employments abroad, you have gone through much, both with Reputation and Success. Of late a Rumour (for I would not willingly think it any more) hath arrived here, as if you should have made Shipwrack of your Religion, and not past *Scylla* and *Charybdis* in safety, without drinking in, or rather being swallowed up of, the *Italian* Delusions.

I am no affector of scurrilous or foul Language; yet, if I should enquire of you, with what deceitful tincture that *Roman* Courtizan

B

had

had washt over her Deformities so, as you could become inamoured on her, the nature of her Apostasie would, perhaps, justifie the Term. I shall endeavour in this Address, to wipe off the Varnish (whereby, I know well, she allures a great Part of the Prejudiced or Interessed World) and discover to you Blemishes of too large a Size to pass for Beauty-spots.

And, whilst I declare unto you what Considerations they were, which, by God's blessing, removed out of my way all those stumbling Blocks that I found cast in it, and whereby I was reduced into the right Paths, even when my feet had almost slipt; I do humbly supplicate the Father of Mercies, That it may please him to inable you, and all that desire to seek him in Truth, to see through the dark Mist which Popery draws before the eyes of its Profelytes, stuffing the Phancies even of her Babes and Sucklings (in stead of wholsom food drawn from the sincere Milk of God's Word) with I know not what Conceits of *Romes Infallibilitie*, *Perspicuity*, *Succession*, *Supremacy*, *Perpetuity* and the like, till she have brought them under a gross and blind Submission to all her Dictates; and, before they understand things that differ, made them ready to swear to all the words of that most Imperious Mistress.

Thus

Thus it was, that a Young Lady within my knowledge, being in Discourse brought to such a point of Convincement, as compelled her Reason to go over into the Tents of her Antagonist; at the last, clapt her self down upon her Knees, made the Sign of the Cross, and rejected all as a Temptation.

But let us remember we are advised to be able to give a reason of the Faith that is in us; and take Courage to Examine how sufficient the Foundation is, whereupon the Church of *Rome* would build so vast a Claim to Perpetual Exemption from Error, and fix the Pillars of Truth within her Territories only: **But first** I think it necessary to desire you not to despise the Animadversions I offer you, because they are transmitted from an hand which you know weak and insufficient for the Undertaking. There is here little of mine besides what is, indeed, the only Culpable part, the Composure, or lying together; the Materials being decerped from many Learned and Pious Authours, who now, most of them, rest from their Labours, and enjoy that Crown of Righteousness, which they strove for in their several Generations.

That minatory Admonition, *Rom. II. 20.* to the whole Church of the Mr. Reynolds upon Gentiles, and particularly direct- the 110. Psal. ed to that of *Rome* (wherein the Apostle bids

her beware of High-mindedness, (as if he had foreseen what would be her ruine) makes it clear to me, That her standing was not assured to her less-conditionally, than that of the Morney Lord du Temple of *Hierusalem*, whereof Plessys. it was said 2 Chron. 33. 4. 7. The Lord would dwell for ever in it ; as in Psal. 132. 14. *This is my Rest for ever : here will I dwell.*

When did the great Disposer of all things devest himself of that Prerogative, whereby he usually punisheth the sins of any Nation, by removing his Candlestick from thence ? Doth not the very appellation of Catholick (given to the Gospel Church, in opposition to that Administration, whereby it was confined within the Pale of the Jews Synagogue) strongly intimate, That all the Climates of the World are equally Gods Temple ? What reason I pray to terminate all the Promises at *Rome* ? If you will argue, as I know those of that Communion do, from the words of our Saviour to St. Peter, *Thou art Peter, and upon this Rock, &c.* This *Quære* will arise, Whether the Promise relate to Peter's preceding words, which had newly poynted out the Chief Corner Stone ; Or, whether the Design of it were to fasten an Infallibility of Judgment, not only upon Peter, but to convey it even to his Heirs and Successors till the end of time ? It has

has, long since, been observed, that in the Original there is an apparent Distinction betwixt the name and the person, interwoven in Christ's answer: *Tu es Petrus* leads up the Van; but then, not *in te Petrum*, but *super hanc Petram* marches next; and so that Interpretation which would seem to interest the Pope in the Place, is left in some disorder. But it may be you are apt to think this a new fence put upon the words; I will therefore bring you Doctors, ancient enough, that were satisfied with this Exposition. St. Hillary thus; *This Faith is the one unmoveable Foundation, the alone happy Rock, confessed by the mouth of Peter, Thou art the Son of the living God*: And again, *This is the Foundation of the Church, by it the Gates of Hell are made weak against her*. Ambrose in his Epistles is of the same mind; so is Hieron in many Places; as upon Psal. 40. Math. 18. and Amos 9. So is St. Augustine on John in his 6th. Sermon *de Verbo Dom.* And having in a certain place, slipped into the other acception of the meaning, he solemnly retracts the same; and notes, besides the (it seems) then usual mistake in singing the Verses of St. Ambrose concerning the Cock.

The same du Plessys.

Lib. 2. de Trinitate.

Lib. sexto.

Gregory on the 5. Penitent. Psal.

Vid. the Primate of Ireland's Answer to a Jesuit's Challenge.

The Truth is, when any of them seem to favour that sence which we oppose, they do it in a certain Rhetorical way (whereby they were accustomed to give high applauds to the Bishop of *Rome*, sitting in the then Imperial City, and therefore accounted Chief) rather than seriously and dogmatical-

ly. **Pet** will it not at all disadvantage us, to grant that *St. Peter* was a **Rock**, that is, a main Pillar, and a Master-builder in the Church of God: Nay, what would it harm our Cause, if we should confess that it was promised to *Peter*, he should become the Founder of an eminent Church? And that the Faith he was to Preach should surmount the power of Hell? Yea let us further suppose, what we will not grant; **That** there is some particular Place or Succession of men, whereto, by vertue of the Promise made to *Peter*, perpetual Truth were to be affixed: Why may not *Antioch* in *Syria* (within the Verge of his peculiar Charge)

Gal. 2. 7.

The Jews and such as were Circumcised.

or *Babylon* in *Egypt* (the first Place of his residence amongst the Gentiles) put in for a right of Succession to that Grand Privilege, rather than *Rome*; since, whether ever he came there or no, at most, whether any otherwise than to suffer, is a Controversie not yet decided? but that

that he could sit 26. years Bishop (as some of them affirm) is a thing utterly impossible, if we regard the Computation of times, and reflect upon those years, he must necessarily have spent in other places. *Vide Bunting his Itinerarie in the Travels of St. Peter.* *Vid. Bunting's Itinerarium totius Scripturæ, pag. 496.*

As for that other place, weakly enough urged by some, *I prayed for thee that thy faith fail not*: It's clear that was spoken only to fortifie St. Peter against the approaching time wherein Satan had desired to winnow him, and cannot with any front be transferred beyond his own person in the Application.

Next you may, I suppose, put a Question to me which I have, not unfrequently, put to my self; *Where was the Truth, if not at Rome?* Have patience, but a little, and I hope I shall return you an answer more satisfactory and rational than I could ever have from any of those Papists, who *Jesuits and their followers.*

make the Decision of all Controversies, a Priviledge fitted only to the narrow Dimensions of the Pope's Breast: when I have demanded of them what Course they would have taken to have found out Truth in a disputable point, if they had then lived when there was sometimes * two, once

* Europe for more than 40. years was almost equally divided in their judgments as well as in cruel hatred, one part against the other, about the Right of Clement and Urban 6. to the Infallible Chair.

three, and more than once no Pope at all for many years together, a thing evident enough in History.

Now for the solving of your doubt ; We willingly do acknowledge, That at *Rome* there was a very early and famous Church ; her Faith was spoken of through the whole World ; And when it pleased God by the Conversion of the Emperour *Constantine*, to clear a way for the farther Increment of the Gospel, she grew in Eminency and Splendour ; till over-let, as it were, with the Indulgence and Bounty of him and some of his Successors, she began to recoil, and study Grandeur, more than Grace, ~~we~~ do not imagine that all in one day, or year, or age, she became so infected, that it was presently necessary to separate from her ; But we think the manner of her Defection was well foreshewen (and perhaps aimed at) in that Parable of the Tares, injected by night, and hardly discerned in their growth ; yet increasing still, as the Negligence, Avarice or Ambition of the Priests and People did serve in an opportunity. **T**hus, the Wisdom of the Primitive Church, dispensing her *Admonitions*, her *Suspensions*, *Excommunications*, her *Pennances*, *Relaxations*, *Absolutions*, &c, in such manner as the Condition of her refractory, or penitent, Delinquents might require, (things conducing meerly to the outward Re-

giment

giment & Discipline of those times) degenerated at last into such Conceits, as kindled the Fire of *Purgatory*, and gave birth to *Pardons* and *Indulgences* prodigally extended to whole Families and their Descendants, for many Ages yet to come : And by this means were the Purfes, in a manner, of the whole World opened, and their owners made inclinable to pour out their Treasure into the Popes Lap. For, who would not, both easily be perswaded to taste the tempting Sweets of Sin here, and to part with a good proportion of his worldly Goods at his death, under the Notion of bringing so much health to the Estate of his Soule in the next Life ?

Thus the Stile which the Ancient Fathers thought fit to use when they treated of the Lords Supper, wherein they often held to the Tropes and Metaphors of the Institution, was at length perverted into the opinion of absolute *Transubstantiation* ; a *Pyx* commanded to be made for a Cover to the Bread, and a *Bell* to ring before it, Anno 1215. Adoration of it enjoyned, Anno 1226. *Corpus Christi* Day instituted, Anno 1264. and further confirmed in the Council of *Vienna*, Anno 1310. All which served well to settle in the people a greater Veneration towards the Workers of such Miracles, the Priests. And that such a thing was much

*The Authors of
France painted to
the life, pag. 16.*

much in the business may surely seem not improbable to any, that will impartially Eye the Posture and Inclination of those times, * when the Bishop of Rome had his great design on foot to Exalt himself above all Civil Magistracy. *when* I find *Erasmus* making this return to our *Tunstall*, who had provoked him to write against

* For if ordinary Priests could do such things; what submissions could be thought enough, towards the supreme Bishop, as Men were then learning to call him.
Ep. fol. 885.

Luther; That he ought to take heed, lest he had a Zeal not according to knowledge; and that there was a sort of men too tenacious of some things unluckily crept into the Church. When I over-hear him complaining to his Freind *Stephanus Rhodericus*,
Fol. 859.

That the Vulgar sort of Divines examined all Scripture by the Text of certain School-disputes, attributing very little to the ancient Doctors of the Church; When I observe him going on, with a kind of indignation, thus; *Now* (and therefore but newly) *We learn*, That *Christ* in the business committed to him by the Father, owed to his Mother Obedience; That, now in Heaven, she may command him, according to a Form of Invocation (it seems then usual) *Shew thy self a Mother*; That Heaven is a Debt to our Works of Condignity. When, I say, such a man as he groans, as

A further strange Instance of this I shall hereafter give you.

it

it were, under the burthen of the Innovations in his time, it's enough to establish in me this belief, That, *ab initio non fuit sic*. The first divinely inspired Workmen, upon a good foundation, built up a Noble Structure of Gold and Silver; but their degene- Doctor Chalanours rating Prentices laid thereupon Unde Zir. in a— rows of Stone, Brick, Lome, Slime, Rubbish.

But, though the Church of *Rome* was, in respect of many of the chief Prelates, and a Predominant Faction, guilty The Primate of Ire- of Errors; there were divers land, lib. citato has disliked them, and desired a their names.

Reformation; though not holding themselves obliged to refuse her Communion, till she with open face, owned some grosser Tenets, and enjoyned them to be re- Chalanours Credo ceived under a Curse, about the Eccles. pag. 215.

year 1160. and then came out from her a People professing the same Affirmatives and Negatives with us. And there wanted not some, who may be said to have even Prophesied, long before *Luther*, of that Restauration of Primitive Truth, which we Primate of Ireland, and our Fathers have seen. I as before.

suppose those mens Faith (which eyes onely the splendour and outward glory of Professors) if they had been to chuse their Religion, when God was pleased to support his almost despairing, because (to his own sight) single Prophet,

Prophet, with an assurance, That there were seven thousand who had not bowed the knee unto *Baal*, would have been at a sore loss. And, however those who sat in *Moses's* Chair had, at our Saviour's Coming, made the Law of God of none effect by their Traditions; yet many believed on him (old *Simeon*, *Zachary* and *Elizabeth* &c.) who Communicated in the outward Sacraments, and Discipline of the Church, but were the Flock of another Fold.

You will reply here, perhaps, The Word of God is large in Promises concerning the great Extent, and flocking of the Gentiles to the Church of Christ. **How** are they fulfill'd? The very taking down the Partition-Wall, when the whole World was cried free to come to God; and the enlarging of the Churches Bounds (till then impaled within the Confines of *Ju-ry*) even to as many as the Lord our God shall (before his second Coming) call, was certainly a very glorious Work, and the main end of such Predictions. Thus *St. Paul* affirms the Gospel to have, in his time, been preached to every Creature under Heaven; and doubtless there was grand access to the Church by the Labours of the Apostles and their Successors: **Yet** we are told of a *Mystery of Iniquity*, beginning to Creep even then; and ought not to forget, that we are fore-warned of a
season,

season, when the Woman was to be forced into the Wilderness. The Estate of the Church is like that of the Moon, sometimes in the Wane, and sometimes, by God's permission, suffering grievous Eclipses: but since by his goodness she can again, at other seasons, elevate her head, the Gates of Hell cannot be said to have prevailed against her.

Next, let me intreat you to put one Question to those ne'er-erring Doctors; and, if they give you a positive Answer, it may encourage you to take more of their advices: *Is it the Pope, is it a Council, or both together; or, which of them severed is it, upon which you ought to Pinn your Belief?* Believe me, and that were a thing worth knowing: But let not the *Romanists* vaunt so much of their *Unity*, so long as in this Cardinal Point, (for, no less than the whole Frame of their Religion turns with it) they are at variance amongst themselves. The Jesuits for the most part cry up the Pope, many others, both ancient and modern, stand for the Councils; in my judgment, the third sort, who plead for them conjoin'd, are the least irrational; though 'tis evident

Strongly disputed every way, as may be seen in Bellarmine de Concil. & Eccles. Milit. Yet he boldly resolves all by the Determinations of Trent.

Eugenius was deposed by a General Council; and it was declared impossible for those to be saved that held him Pope. Yet he continued in by force, and from him is the so much vaunted of Succession.

enough

enough, that even their United Results have deviated ; for we discover them Poynt-blank thwarting one another, and that of *Trent* (protested against even by the *French*) domineering over them all.

Sixtus the Fifth, and *Clement* the Eighth authorized both their very much disagreeing Editions of the Bible ; both enjoined their own, and only that, to be used under an *Anathema* ; both were back'd with the Authority of a Council. What stir has been about the introducing and rejecting Images ? What

Baxter's Winding Sheet, pag. 10.

Animosities and Bickerings between *Stephen* the Sixth, *Formosus*, *Theodorus* the Second, *Romanus*, *John* the Tenth, and *Sergius* ? Even such as would not suffer them to rest in their Graves, without being taken thence dismembred, and thrown into *Tyber*. The first *Nicene* Council

Sundry General Councils obtruded Arianism upon the World, and Liberius Bishop of Rome confirmed it.

Davenant de Judice & Normâ Fidei. cap. 21. fol. 125.

allowed the Marriage of Priests and Communion in both kinds : The later Councils of *Constance* and *Basil* forbid the Laity the use of the Cup ; and *Trent* interdicteth both Marriage to the Clergy, and the Cup to the People. The General Council of *Constantinople* overthrows Images, the second *Nicene* decrees for them ; again, that of *Franckford* under *Charles* the Great determines

mines them Idolatrous, and goes so far as solemnly to accurse the Council of Nice. **The** third Council of Carthage pronounceth him accursed that shall call himself *Universal Bishop*, and terms such an one *the Forerunner of Antichrist*. **The** Tridentine Assembly threatens in no lower Phrase, all, whosoever do deny the Pope that Title; which he could never scrue himself into, till (the Eastern Patriarchs and their Jurisdiction, now swallowed up by the *Turk*, and the Western Empire weakned by its own divisions, gives him lieve still to think himself secure in it) he drove on his Ends, by striking such a Bargain with *Phocas* that Murthering Usurper.

The calling of Councils formerly, was the right of the Emperours undeniably, now usurped by the Pope.

That he had no such universal Dominion, may strongly be proved out of Sir Roger Twisden's Vindication of the Church of England, cap. 2.

Lastly, to draw off something from the opinion which may, I suspect, possess you of their perfect Unity at present (though their Religion, consisting much in the Shell of Outward Rites and Performances, is more easily conspired in) I shall let you see, how even since the *Famous Definition of Trent*, as *Vasquez* phrases it, their disagreements and differences are not inconsiderable. Else, why could not that Council declare what

By the Abbot of Bangor's Reply to Augustin the Monk, who demanded their obedience.

was

was its own meaning, when it was called on to arbitrate betwixt *Dominicus Soto*, and *Ambrose Catherinus*, who both were present at the drawing the Canons, yet Writ (in Books now Extant) irreconcilably concerning Original Sin, and the Doctrine of Justification. But those Fathers had it certainly in design to speak ambiguously in most of their Decrees, framing them so as every one might take them in a sense best suiting to his own apprehension, and then forbad all manner of Commen-

Gelasius the Pope said, The Sacrament without the Cup, is a grand Sacrilege, but half Communion.

taries to be made upon them; so their words were Unisons, not regarding what differing Crotchets were retained in their Opinions, &c.

Now, for our selves, though I do infinitely

What means the present bustle in France betwixt the Jansenists and Jesuits about Efficacious grace and the next power?

bewail the differences amongst us; it lessens my Scandal at them every time I read the Tenth chap. of *S. Matthew*, since I am there told, what is (through the fault of Gain-sayers) an ordinary Consequence of the Truths presence. Perfect Unity in Opinion is the Privilege of Minds triumphant above, and the Churches of the Apostles themselves were some of *Paul*, some of *Cephas*, &c. If you will strain at a Gnat, because you hear there are dissensions amongst us, and yet swallow such a Camel as

this,

this, That the Creed of every Christian must be resolved into the present Dictates of the *Roman* Church ; and that you ought not to question whether she tread in the good old Paths (a shift that some of her Champions are driven to) I must confess I am at a stand what to say to you. But let us by one particular, make a guess what her posture hath been in the rest. The Fathers of the first five Centuries may, I think, with a safe Confidence be affirmed to have intended nothing by their *Merita*, but such a Title to the Recompence of Reward, as is plainly co-incident in its meaning with our expectation of that Crown which God, the Righteous Judge, hath laid up against the last day, for them that have finished their Course, and kept the Faith ; therefore are they well called by some Certain Seminaries of Hope. And they were so far from any thought of a Proportionate value or Condition, as they every where speak against it. When the high-soaring Schoolmen hatcht that Opinion (since fledg'd and much improved by the industrious care of the Jesuits with their adherents) how unhandsome it appeared to men of sober minds, you may observe from that place of *Erasmus* given you before ; two others the next Epistle shall acquaint you with, and abundance more cited by the Pri-

Bernard of Clareval
de Grat. & liber. Arbitr.

mate of Ireland, and Davenant, in the Point, we will here lay together the Judgment of Theodoret and Cyril of Alexandria ; with the late Positions of the Rhemists ; then judge whether there be such a Consonancy and Identity betwixt Antiquity and Rome at this day, as is pretended : The former tells us, that Theodoret in *So-* the Salvation of men depends upon the sole Mercy of God : *phon. cap. 3.* For we do not obtain it as a Reward and Wages of our Righteousness, but it is the Gift of God's goodness. The Crowns do excel the Fights ; the Rewards are not to be compared with the Labours, &c. And therefore (says he) the Apostle called those things that are looked for, *not Wages, but Glory, Rom. 8. 18.* and again, *not Wages, but Grace, Rom. 6. 23.*

*Say not, this means
Natural works only,
for the contrary is
evident.*

Although a man should perform the most absolute Righteousness, Things Eternal do not answer Temporal Labours in equal poyse. The same is Cyril's mind too: for he tells us, *The Crown doth much surpass the pains which we take. Not a paying a price for labour, but pouring out the riches of his goodness, saith Prosper.*

Well, now hear the Rhemists in another Note. *All good works done by God's grace after the first Justification, be truly and properly Merito-*

Meritorious, and fully worthy of Everlasting life : and thereupon Heaven is the just Stipend, Crown, or Recompence, Answer upon 2 Tim. 4.8.
which God by his Justice oweth to the Persons so working by his Grace, Upon 1 Cor. 3.8.
 And in another place they therefore will have us to think, that the word *Re-mard* (which in our English may signifie a voluntary, or bountiful Gift) is not expressive enough of the Original which they will render better by a very *Stipend* that the hired Workman or Journey-man covenanteth to have of him whose work he doth, and is a thing equally and justly answering to the weight and time of his Travels, rather than a free Gift. But let them answer St. Paul who calls it so, *Rom. 6. 23.* and it were their best, in their next Edition of their *Expurgatory Indexes*, to wipe out such pestilent places (of former Writers) as will not suffer them to hugg their *Diana* in quietness.

Thus you may discern in part, how unsafe it will be to take up Religion upon trust, without laying the several poynts thereof to the Square of Gods word; a course which the Commendation fixed upon the *Bereans* may incourage all men unto, and which I do (God willing) intend to make the Subject of some future Letters.

LETTER II.

Although it be an old received Truth; That Discords in Religion are the most bitter, and for the most part prosecuted with most violence; I shall desire to contract, rather than widen, the Differences betwixt us; and (leaving the Out-works which fortifie our Cause in other points we hold in Opposition to the *Roman Church*, to stand a while upon their own Guard) set my self, at present, to the defence of that which is most oppugned by Papists, against which the Jesuites have raised their fiercest Batteries; I mean our Doctrine of *Justification*. Our answers are so Consonant in the first *Quere*, that, one would think we were almost agreed, and Dispute at an end; for this Maxim is, as I conceive, imbraced on both sides, *we are saved by*

** With them, it is nothing else; but an Ability to perform, in our own persons (after we have received to believe the Word of God) such obedience to the Law, as for that, we become righteous, and deserve, by equal Compensation, the Kingdom of Heaven.*

Grace. But, alas! they have framed such strange Comments, and affixed so perverse a Definition to the nature of their Grace, as will, and must needs, keep us at a grand and perpetual distance: * Forasmuch as I have observed most of the Objections brought in against

us,

us, to arise merely from a mis-understanding of that Faith to which only we dare trust our Justification ; I will in the first Place sub-joyn it's Nature and Office in three Propositions.

First, the Faith we desire to establish, is not a bare Opinion, is not a mere Notion, but it is a *Grace, a purifying, a cleansing, reforming Grace of God's Spirit*. And though the Principal and main Act of Faith be an *Accepting, Receiving and Resting upon* Christ alone for Justification, by vertue of the Covenant ; Yet they who are Effectually called and Regenerate, have a new heart Created in them, and are farther Really and Personally sanctified ; the Dominion of the whole Body of Sin destroyed, the several Lusts thereof by degrees mortified ; and they more and more strengthened in all saving Graces to the practice of true holiness, *without which no man shall see the Lord*. **Now** do we say that good Works done by such an one are, of their own Nature, sins (as we are slanderously reported to do ;) No, so far as they are good, they are the Product of God's own Spirit, and he approves them : But because of a mixture of Imperfections, adhering to the best of men, in this Life, and their Works ; **we** think they are no better than the Reeds of Egypt, which if a man lean on them, with hopes of Justice from them, will break and wound his sides. **we** are Justified by Faith alone

without Works; Not that Works are separated from Faith, or can be; But only excluded from the Act of Justifying. A

Mr. Allen,

Dead Faith cannot Justifie; a Living Faith cannot be Idle. The Concurrence of Works is Certain, their Agreement Amiable, in the Life of one Justified: Yet their Contrariety irreconcilable in the procurement of Justification. Those terms

Justifying Faith is, When a man does, practically, believe the two great Doctrines of Justification and Sanctification.

Rom. 4. 5, 6. of Justifying the Ungodly, and of Imputing Righteousness without Works, are not so to be taken, as if God ever

did, or ever would, save any Person, who resolved to continue impious, or contemn the practice of good Works; but they stand in opposition to all conceit of any Justifying power in good Works; and may teach us, That no man's holiness can be such in this Life, but he will at God's Tribunal, stand in need of that Covering, which St. Paul fetcheth out of the 32. *Psal.* and points out to us in ver. 7. Ponder too ver. 8. and tell me then, whether you can conceal from your self the whole Plat-form of the Protestant Doctrine in this point: For, the not Imputing of Sins, and the Imputing of Righteousness without Works, make up the Whole of our Belief.

Secondly,

Secondly, a Sinner is not Justified by Faith, as it is a Quality which deserves remission of Guilt, and the Glory of Heaven; nor as it is by God's favourable acceptance, taken for the whole and perfect Righteousness of the Law; But it justifies only with reference to its Object Christ; Faith being that Grace which the Soul makes use of to close in with him, receive, and imbrace the Promises; by it we are ingrafted into that Olive-tree, and are made Members of that glorious Head. ~~we~~ do not here (as some traduce us) erect a Justification merely supposititious; or state, betwixt Christ and the Believer, only an imaginary Relation; But we hold the Interest we have in him to be of most real and true Participation; Forasmuch as (having by God's effectual and gracious Ordination, taken upon him the Humane Nature, so entirely put on) he communicates (by vertue of the Mystical Union through the Covenant, whereto God the Father, the Son, and Man, are Parties) really, his Satisfaction and Merits to all Believers, *Joh. 6. 27. Isa. 42. 1. Heb. 5. 4 & 5. Jer. 31. 31.* Thus he who knew no Sin, was

Paul the Apostle in the terms of, toward God Repentance, and Faith toward Christ, clearly points out this Office of Faith, Acts 20. 21.

It's strange how those that hold a Treasury of Saints Merits, can term our Doctrine of Imputation an empty Speculation:

*For,
Is there a Communion of the Members one with another, and not with the Head?*

*Being by Imputation,
and no otherwise,
the Iniquities of us
all.*

*made Sin for us, and we not
having any Righteousness in
our selves are made the Righte-
ousness of God in him, Rom. 3. 26.*

Who rose again for our Justification, as he
died for our sins. Thus he is
the Justifier, and thus *the end of
the Law for Righteousness to eve-
ry one that believes, Rom. 10. 4.*

Let but Faith be the Substance of things hoped
for, the Evidence of things un-seen; whereby we
Receive and Imbrace, as well as are Perswa-
ded of, the Promises, *Heb. 11.* Suffer us but to
draw Consolation, by laying hold on the Hope
set before us, *Heb. 6. 18.* Let it be an Eying
of Christ offering his Body, shedding his
Blood, and fulfilling the Law perfectly, as
the Church of *England* speaks in the Homilies
of Salvation, very clearly; Let it be a Fidu-
cial Recumbence upon our Saviour in his
whole Mediatorial Office; which is, certain-
ly, our Duty, as well as Privilege; And we
desire no more, *Heb. 12. 1, 2.*

The Free Gift, which is said to come upon
all men to the Justification of Life, is held
forth as the immediate Consequence and Ef-
fect of that exact and complete Justice
which was in our Saviour Christ only, and
the word ἀδικασιν there used, imports the
very Act of Justifying, or judicially pronoun-
cing

eing Just, and not infusi- *Davenant de Justitia habituali, fol.*
 on into the Soul of any Ha- *373.*
 bit of Justice. We have no

obscure Intimation what Righteousness is able
 to appear before God, in all those Places
 where the Scriptures (treating of Man's Ju-
 stification in his sight) points out *την τῷ θεῷ δι-*
καιουσίαν, *The Righteousness of God*, affixing it
 to the very Person of Christ, and not *δικαιοσύ-*
νην ἀπὸ θεοῦ, as it were only derived from him,
 into the Regenerate.

Thirdly, We are Justified by Faith in Op-
 position to the Righteousness of Works, by
 fulfilling the Law in our own persons, or else
 making Satisfaction for what we come short.
Faul's Disputations are levelled against the
 Moral Law, as well as the Ceremonial, for
 in the point of Justification he waves even that
 Law, *Rom. 7. 12, 13.* which he terms *Holy*, and
Just, and *Good*, and which to other uses he
 is careful to establish. Here again, if we con-
 sult the Original, where the Righteousness of
 the Law is said to be fulfilled in us, we may (by
 the word *δικαιώμα*, *Rom. 8.4.* (never applied to
 that inherent Righteousness, which is our San-
 ctification, but to that Righteousness of Christ
 whereby he satisfied the utmost *Davenant, ut supra,*
 Demands of the Law) be guid- *cap. 28.*
 ed through the Labyrinth of Disputes, to a
 right understanding of this *Unum Necessarium* :
 wherein

wherein having expatiated a little more than the Brevity I at first propos'd to my self would permit ; let me now represent to your view these three former heads, copied out in Little.

1. **Faith** is not an Empty Speculation, but an Operative Grace of God's Spirit.

2. **The Righteousness** wherewith we shall be clothed in the World to come, is both Perfect and Inherent. The former in Christ, the latter in us.

3. **The Righteousness** which is our Sanctification is, indeed, Inherent but not Perfect.

And

1. *Justificatio apprehensiva*, called often Justifying Faith, is not properly Justification, but an apprehension or knowledge of it.

2. *Justificatio Effectiva*, termed Causal Justification, none but Christ can have a Claim unto.

3. *Justificatio declarativa* is by St. James styled Justifying by Works, as it is the manifestation or testimony of true Conversion.

Thus those Scriptures do sweetly agree, which say we are Justified, sometimes by Grace, sometimes by Faith, sometimes by Christ ; and, that once, by Works. *Let us do Evil that Good may come thereof*, Rom. 6. 1. was the Devil's Rhetorick, in the mouths of licentious men, to bring an obloquie upon St. Paul's Doctrine of free Grace : But, doubtless, Satan is a more cunning Sophister than to frame

an Argument of so much Inconsequence as to say, Continue in Sin, that inherent Grace may abound. Whence I think, we may, not improbably, conclude, That nothing else is intended by all the preceding Discourse, but the Gracious Act of Almighty God, whereby he absolves a believing Sinner at the Tribunal of his Justice, Pronouncing him Righteous, acquitting, and accepting him to Glory only for Christ's sake. Thus when he had assigned to sin, its proper Effect, due Wages, and Merit, Death; coming to speak of Life Eternal, we find no such terms in his mouth; but he suddenly cuts off the File of his Contexture, and calls it *Rom. 6.*

ult. δωρεαν, The Free Gift of God through Jesus Christ our Lord. There is Justification by Remission of Sins; there is Justification, by having the Righteousness of the Law fulfilled in us; there is the Justification of Life, or the Receiving that Crown of Life. All these are laid up in the Person of Christ for the use of his Church; and brought home to every true member by the hand of Faith. There is, too, another Sort of Justification, *viz.* At the Bar of Conscience, and in *Foro Humano*, by Works of Righteousness which we are to do, *after the Pattern*, but cannot do up to the measure shewed in the Mount; not for these, nor yet with-

*How insincerely the
the Rhemists do ren-
der this place see in
Dr. Fulk,*

out

out these, can we have Entrance into the desired Rest. According to which we draw forth this Abridgment of our Belief and Practice.

In Sanctification	} we renounce all	Our Sins.
In Justification		Our Graces.

In stead of this most holy Faith once delivered to the Saints, Jude 3. and for the Profession whereof Rome was spoken of throughout the World, she has now introduced such a Doctrine of Works foreseen, of Free-will, of Works having Merits of several Sizes, before and after Conversion, of Works of Penance and Satisfaction, of suffering to the last Mite in Purgatory, of Indulgences, Pardons, and the like, of *Opus operatum*, or the very Doing the work, in holy Duties; as gets their Entertainment in the World, by their Consistency with the Pope's Ends of Gain and Power; and by their obviousness and sutableness to the proud Nature of Man.

1. Bellarmine and the *Rhemists* go far, when they tell us, That the good Works of just Persons do merit Eternal Life *Condignly*, not only by reason of God's Covenant or Acceptation, but also by reason of the Work itself.

De Justific. lib. 5.
cap. 17.
The Arguments are
good against all
Works.

2 Mal-

2. **Maldonat** a little more roughly affirms, That we do as properly and truly *Merit Rewards*, when with the Grace of God we do well, as *Punishments* Upon Ezech. 18. 20. when we do ill. **So** the Progeny of Catholics and Hereticks, a Book full of cunning mistakes, and slander, gives us these as their Tenents, That good Works do truly merit and deserve Grace Progeny of Cathol. &c. lib. 2. cap. 21. pag. 86. in this World, and Glory in the next; That a Man may perfectly fulfil and keep all God's Commandments. Which surely stands need of *Bellarmino* to Lib. 2. de Monach. cap. 13. help it out, who hath this fine Phanſie. **If**, ſays he, *I ſin not when I love God no otherwiſe than in the firſt Degree of Love; then I am not, in ſtriſtneſs, bound to love him more than ſo; there- fore if I do adde one farther degree of Love, I love God more than I am bound to; and perform an Act of Supererogation.* Rom. 8. 4. 2 Cor. 5. 21. But we will think (having ſo good a Warrant for it, *Math. 5. 17, 18. and 22. 37, 38.*) that we are obliged to *Love the Lord our God, with all our might.* The Terms of the Goſpel do not at all alter or mollifie the Demands of the Law; only it ſhews how they are fulfilled by Chriſt: who having the Law transferred from us (in our own perſons) unto his moſt ſacred Perſon, as Mediator, performed (for ſo it behoved him to do) all Righteouſneſs,

Righteousness, Matth. 3. *became the End of the Law*, for *Righteousness*, Rom. 10. and makes his true Members *just*, by his obedience. *Bernard* tells us, the Law (even under the Gospel) requires no less than Obedience [*Rectam*] according to Rule; all that is prescribed, and only what is prescribed; [*Param*] free from blemish in manner and measure; [*Firmam*] steady for continuance without intermission. A Yoak that neither we nor our Fathers are able to bear. And *August.* in *Epist.* 29. ad *Heron.* *Charitas in aliis major, in aliis minor, in aliis nulla; plenissima verò, quæ jam non potest augeri, quamdiu hic homo vivit, in nemine est; quamdiu autem augeri potest, profecto illud quod minus est quàm debet, ex vitio est.*

The full Myſtery of their Iniquity is held forth at large by the Audacious *Vasquez*; pretending fully to know the minds of the *Trent* Fathers, Thus; That Good Works of Just Persons are, of themselves, without any Covenant or Acceptation, worthy of the reward of Life Eternal, and they have an equal value of Con-
 dignity to the obtaining of Everlasting Glory: That no accession of Dignity doth come to the Works of the Just by the Merits or Person of Christ, which the same Works should not have
 others

In his Com. Disp.
 214. cited by the Pri-
 mative of Ireland, ut
 supra; and by *Dave-*
nant, de *Justitia ha-*
bituali & actuali.

otherwise, if they had been done by the same Grace, bestowed, liberally, by God alone, without Christ : **That** God's promise is annexed indeed to the Works of just men ; yet it belongeth not to the Reason, or Cause why they become Meritorious, but cometh rather to the Works themselves, which are already so : **That**, after Grace infused, our Works are so perfectly Meritorious of Life, that it cannot be denied them ; Therefore (going on in Terms wherewith I am almost afraid to black my Paper) says he, In vain do we require a Continued Imputation of Christ's Merits, or Justice, after the receipt of inherent Grace. Agreeable hereto, is, what he tells us farther. **They** never request of God by the Merits of Christ, that the reward of Eternal Life may be given to their worthy and meritorious Works ; but that by Christ, Grace may be given them, whereby they may be enabled worthily to merit that Reward. **That** besides that Imputation of Christ's Merits for the obtaining of Grace ; it's not needful for attaining of Life in Heaven : and from that time forward, they do not expect any

Paul declares his whole Justification, both in his first Conversion, and in the time of his writing, and at the Resurrection, to be wholly absolved in Titim. Phil. 3. 9.

Disp. 222. cap. 3.

If the Works of Righteousness which we have done may be our Justification, though Grace received from above, be conceived to enable us thereunto ; yet are we under the Covenant of Do this (wholly, purely, continually) and live. Which if any man say, he attains himself, Jo. 1. 3, 9, 10.

other

Bernard de Veibo
Ela, Sermon 4.

any other Imputation, than what
at first they did receive, viz.
Grace to keep the Commandments and thereby
become just. We will leave this man to his
own Inventions, when we have viewed him a
while, fallen foul upon both the Ancient and
Modern Doctors, because they run not with
him to the same Excess in this business. ¶

cannot but wonder, saith he, at
Disp. 204, cap. 2. those ancient School-men, whom
I have named, that thought so meanly of our in-
herent Justice, as that they were afraid to ascribe
thereto, such a true Existency of Justice, as must, of
its own Nature, needs be pleasing to God. But (goes
he on) I do much more admire the later Divines,
who after the famous definition of the Council of
Trent, afford to the Just so

The Pharisee himself
(by thanking God
that he was not as o-
ther men) may seem
to acknowledge his
works to have been
from Grace infused,
yet we know how he
was dismist.

diminutive an inherent Righte-
ousness, as hath not, of it self,
power to wipe off the stains of sin,
unless they be eased or lightened
by the favour and condonation of
God: They both, adds he, if
they be well weighed, do destroy
the true Essence of inherent Justice, which the
Council, so much, set it self to hold forth and
maintain.

This Confession, or rather Complaint, of the
Jesuite, might save us a labour of culling out
the Testimonies of such Learned men as, even
through

through the Umbrage of Popery, had Glimpses of so pure a Truth; since he grants, That if our Works (*before or without* the Promise, Covenant, or Ac- ^{cap. 3.} ceptation, of God) were *not worthy*; and (*after* such promise) became *worthy*; it would thence follow, That to this Dignification, arising from the Promise, the Application and Imputation of Christ's Merits must, of necessity, intervene: A thing, it seems, he is afraid to discover. ~~We~~ are thus far of *Vasquez*-his mind, rather than of those other *Romanists*; That the Promise of God does not affix any Condition to the Works of the Regenerate, by changing their Quality, so as to render them, in themselves Meritorious: but whereas he will have them not need such Indulgence, we know they need much more; and the Tenour of God's Promise to be this, That he will look upon Christ, our Mediatour (who is *the End* (or chief aim) of the Law, Rom. 10. 4. for it was given with a Design to drive us to him, Gal. 3. 24. and is a *Yolk*, which we nor our Fathers were able to bear, Acts 15. 10.) and (in Contemplation of that Righteousness he performed, in our Nature, for us) by vertue of the Covenant of Grace, deal with us and our Works, so as the Imperfections, which we acknowledge, and bewail in them, shall never come in sight. Well-fare those men, (if they

D

can)

can) for the Condignity of their Services: It is enough for us (under the sense of the Skars and Blemishes in our, too often, lame Obedience) to look up to the Hills, from whence cometh our Help; and to shelter our selves under his Feathers who hath Healing in his Wings.

We will now hear what the old Fathers of the New (I mean the Primitive) Church will say to this business. But let us take along with us the Advice of *Vincentius Lirinensis*, who highly commends this way of confuting Errors; yet with this Caveat: *Neither all ways, nor all kinds are to be impugned after this manner; but such only as are new, and lately sprung; whilst, by the straitness of time, they be hindered from falsifying the Rules of the ancient Faith, and before their payson spreading farther, they attempt to corrupt the Writings of the Elders, &c.* which I mention, not because I am dissident of their Testimony, but to give you an hint that the Policy of *Rome* has been notorious in Curtaling, Expunging, Depraving the Fathers, yea, and foisting in new Matter to many of their Works.

Note, again, in what sence the word *Merit* (often indeed occurring in their Writings, before ever that Acception the Jesuits, now, have it in, was dream'd of) was used by them. It Ordinarily imports no more, when they

they say *Merita*, than if they had said *Opera* ;
 and to merit, no more than ^{Primate of Ireland's}
 simply to attain unto, or pro- ^{Answer to the Fa-}
 cure, without any Relation, at ^{quire}
 all, to the Dignity either of the Person or the
 Work. Thus St. *Augustin* saith ; Paul for his
Persecutions and Blasphemies, Merited to be made
 a vessel of Election : and *Cypri-*
an, *Misericordiam merui*, I ob- ^{In Tit. 2. 13.}
 tained Mercy. So *Gregory* ; Paul, when he
 went about to extinguish the name of our Redeem-
 er upon Earth, Merited to hear his Words from
 Heaven : and lest you have a Conceit that he
 means of Paul's Works fore-seen : See the same
 manner of Rhetorick concerning Adam's Sin,
 O happy Sin that Merited to have such and so
 great a Redeemer ! meaning, that gave the oc-
 casion of his Coming.

And now I am to acquaint you with a Se-
 cret has been hid from your
 Eyes, by the Cunningness of
 those you build your Belief up-
 on : St. *Chrysostome*, *Cyprian*,
Augustin, and the rest, will, I
 think in my Conscience, prove
 as arrant Hereticks as we. For
 the first, peremptorily, affirms,
 against *Vasquez*, That no man can shew such a
 Conversation of life, as may be worthy of the
 Kingdom ; but this (Kingdom) is wholly

It is not said. He has
 made us wise, just,
 and holy &c. He is
 made up to us, Wis-
 dom, &c. which is
 as if he had said. He
 hath given himself
 unto us. So Chrysost.
 on 1 Cor. 1. 30.
 Homil. 2. on Colos.

the Gift of God: and in another place, Although
 De Compunct. we did die a Thousand Deaths,
 Tom. 6. and perform all Vertuous A-
 ctions; yet we should come far short of ren-
 dring any thing worthy of those honours which
 are conferr'd on us by God. Take one more of
 his: That one destitute of Works should be justi-
 fied by Faith, might, perhaps,
 In Rom. 4. Hom. 8. * viz. Abraham. seem well to be; but that * one, ad-
 orn'd with Vertues and good Works, should yet
 not be Justified by them, but only by Faith, is
 admirable. who would have thought good
 old Chrysostom had so much dissented from the
 reverend Society at Rhemes? who teach us an-
 other Lesson: That good Works are Meritorious,
 and the very cause of Salvation;
 Annotat. on Heb. 6. so far, as God should be unjust if
 he rendred not Heaven for them. Take the
 next Testimony out of Gregory, in the Ori-
 ginal, because there's one word, whose just
 force and Emphasis, as it stands, here, our En-
 glish can, I think, but hardly reach. *Justus*
nostre Advocatus nos defendet in Iudicio, quia
nosmetipsos & cognoscimus & accusamus Inju-
stos: Non ergo in sletibus, non in actionibus
nostris, sed in Advocati nostri Allegatione con-
fidamus.

when the day of Judgment or our Death shall
 come, saith Hierom; all hands
 In Isa. lib. 17. shall fail, because no work shall
 be

be found worthy of the Justice of God. That
 is a known place of *Augustin*: *Enchirid. cap. 41.*
 He (*viz.* Christ) is Sin as we are *Enchirid. cap. 41.*
 Justice, not our own but God's, not in our selves
 but in him; as he is Sin not in himself, but in us:
 And remarkable that of *Athanasius*; *Impossibile*
est puritatem & innocentiam in humana Natura
exhiberi; nisi Deus credatur in Carne fuisse, qui
Justitiam omnem ex parte liberam in mundum in-
troduxit. Cuius quia participes sumus, in Deum
& salvabimur. Illud enim, Non est justus in
tetra, &c. in Commune ad omnes pertinet. Un-
 de ex Cælo descendit qui immaculatam Justitiam
 ex se, daturus erat: No less this of *Gregory*
Nysenus in his Oration upon *Math. 5. 6. and*
1 Cor. 1. 30. Ex-
positiones Gregor. Nysen.
Beati qui esuriunt Justitiam. It
 seems to me (saith that Father)
 That our Lord by mentioning Ju-
 stice, doth propose to the appetite of his hearers,
 his own self, who is made unto us Wisdom from
 God, Justice, Sanctification, &c. That Pro-
 verb, *Bernardus non videt omnia*, may perhaps
 be true; yet in this, *Omne tulit punctum*; he
 has hit the right Nail on the Head, and rivet-
 ted it in, so strongly, as not even the Teeth of
 Time shall be able to pull it out. *Serm. 61. in Can-*
 We find in him, these tic.
 words, fit to be writ in Letters of Gold; I
 will make mention of thy Righteousness only,
 for even that is mine too; to wit, thou art
 D 3 made

Quoted by the in-
comparable Dave-
nant, de Jusside ha-
bituali & actuali,
cap. 22. fol. 209.

made unto me Justice; I need
not fear but it will serve us both;
It is not a short Cloak that will
not cover two, &c. we will
here, take lieve of these Stars

of the first Magnitude; and come to those of
later Note in the Church's Constellation, that
lived after the light of this Doctrine had been
clouded; and set themselves to enquire how
it came so, and to deliver their opinions more
distinctly and apposite to the present Questi-

on, than the ancient Doctors
could do, who had finished
their Course, before the Cor-
ruption was discoverable, or
the Controversie started. But
take in, as we pass, another In-
stance or two out of the last
named Doctor. It is necessary
first of all to Believe, That we can
not have remission of sins; but
by the Mercy or Condonation of
God. 2. Then, That we cannot, at all, have any
rebit of good works, unless he give it. Lastly,
That by no good works we can merit Life Eter-
nal, Nisi gratis deatur & illa. In another place
thus. If we must speak properly of that which
we call Merits, they are certain Seminaries of
Hope, Incitements of Love, Signs of secret Pre-
destination; the way to the Kingdom, not the
Cause

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Cause of Reigning : Dangerous is the way and dwelling of those that trust in their Merits ; dangerous, because ruinous.

Thomas Waldensis, our Compatriot, and the others Contemporary, professes his utter dislike of that saying, *That a man may by Merits be worthy of Heaven, or this Grace, or that Glory :* however (loose here their rise) certain Schoolmen had invented the Terms of *Condignity* and *Congruity*. I do repute him, (adds he) the more faithful Catholick, and more sound Christian, more consonant to the holy Scripture, who doth simply deny such Merit ; and confesseth, *That no man Merits Heaven, but by the Grace of God, or will of the Giver, As all the former Saints, and whole Church (until the late Schoolmen) have written,* Here's even enough to end withal ; yet wee'll have one Instance more of our Truth, but *Rome's* falshood, and departure from the Faith of her fore-fathers : ~~we~~ will bring it thus. Our Libraries were ordinarily stored with certain old Instructions, and Consolations to be used to departing sick Persons ; out of which the Spanish Inquisitors thought fit to expunge these dangerous Interrogations. **Dost** *Primate of Ireland,* thou believe to come to Glory, *ut supra.* not by thine own Merits, but by the Vertue and Merit of the Passion of our Lord ? Dost thou believe that our Lord Jesus Christ did die for our

Johannes Pious the Bishop, Interpreter of Marcus the Erasmite, saying Not by the Proportion of works of Nature, where the Original is Not by the Proportion of works of Faith, is a gross falsifier.

Eximate of Ireland pag. 592.

Simpson of the Church, Cent. 3.

So Zosimus pretended a Decree of the Council of Nice, which could never be found.

I shall shut up all with the result of two Assemblies, and the stipulations of two Eminent Persons. **The** Canons of *Coten* in a set meeting establish the Imputed Righteousness of Christ, as the formal Cause of Justification.

Deviants de Justit. habituali, cap. 29.

Noted by Bellarmine himself, lib. 12. de Justific. cap. 1 & 2. pag. 124.

we are Justified, say they, two ways; The one and first of which, is that absolute Righteousness of Christ; not as it is clearly without us in him, but as, when it is, whilst apprehended by Faith, Imputed to us for Righteousness; this very same so imputed, is the chief and great Cause of our Justification. **This** was much, considering the time they lived in; but

Salvation; and that none can be saved by his own Merits, or by any other Means but by the Merit of his Passion? **Vincentius** his Rule now appears prudent, when we have to deal with a sort of men that care not how they deal with old Records, and endeavour, all they can, to make the Tongue of Antiquity to have a Tangle of their Novelties: and can frame new Decrees, fathering them on old Councils, as both hath, and may be proved.

but better explained in that Colloquy of *Ratisbon*, whose words are; *Though he who is Justified, does receive inherent Justice*; yet a faithful Soul rests not upon that, but only upon the Justice of Christ, given to us, without which there can, clearly, be no Justice at all. I mention these (being soon after the Reformation begun) not as entirely Reformed; but as such unto whom, in this great point, the light of Truth (even to a good Degree) could not be hid. The next is a remarkable passage concerning *Ernestus* Arch-Bishop of *Magdeburge*, witnessed by his own Chaplain *Clement Schaw*, who was present at his Death, about five years before *Luther*. A Friar Minor offered him Consolation; thus; *Take good heart, most worthy Prince*; *we do Communicate to your Excellence all the good works, not only of our selves, but of our whole Order; and therefore doubt not but receiving them, you shall appear before the Tribunal of God, blessed and righteous.* He replied; *I do not desire your Works to any thing; The Works of my Lord Christ must wholly do it; On these I relie.* And *Bellarmino* himself (who spent so much Time and Sweat, in oppugning Imputed, and propugning Inherent Grace, under the Notion of *Condign Merit*) was at last brought to say; *Propter incertitudinem, &c.*

For

*De Meritis bono-
rum operum.*

*For the uncertainty of our Works,
it is the safest to put all our Con-
fidence in the sole Mercy and Bounty of God, and
relie upon Christ.* Which totally unravels again
the thinn wrought Covering, he had before
(with other Jesuits) patch'd up.

Thus have we followed this pure stream of li-
ving water, through the Meanders of many Ages
of severall Constitutions, even to the confines
of our own; Wherein, if you look at the pre-
sent outward face of things, we may almost say,
the Enemy has got the upper hand. Yet,
praise be to God, We are not without many
Eminent and Faithful Labourers in his Harvest,
who, I hope, will leave it upon Record, that
the Truth is not left without Witnesses.
**And thus too, if you take it (as we say) at
the right End, I have given you a Testimony
that I am, &c.**

LETTER

LETTER III.

Arising from, depending on, and subser-
 vient to the Doctrine of *Meritorious inher-
 rent Justice*, are all those Opinions of Free-
 will, *Satisfactions*, here and in
Purgatory; *Prayer* and *Sacrifices*
 for the Dead; *Indulgences*,
 and *Vendable Pardons*; from
 the Extreme grossness whereof
 (when he saw those goodly
 Advantages made the Wager
 in a Game at Dice) Luther first
 took occasion to discounte-
 nance them. *we* think they
 are but as super-structures rear-
 ed with untempered Mortar,
 which we are sure will all as
 Wood, Hay, Stubble, perish
 and be consumed by that Fire, the Spirit of
 Burning, mentioned, *I sa. 4. 4. Matth. 3. 11.*
I Cor. 3. 13.

And therefore, waving them; the next
 Point wherein I shall endeavour, if it may so
 please God, to rectify your Judgment, is that
 much Controverted business of the *Sacra-
 ments*. Which are visible Signs of invisible
 Grace given, and conferred unto us; Instituted
 by

Leofwin, a Noble
 man, gave two Towns
 in Essex to the Church
 of Ely; to Expiate
 and make Satisfaction
 on for the Murders
 of his own Mother,
 Camden, fol. 440.
 The large English
 Inscription.
 So Alfrida, the Da-
 ughter of King Edgar,
 built a Nunnery near
 Ambursbury, hav-
 ing murdered Ed-
 ward.
 Camden, ut supra,
 fol. 234.

by Christ himself, and ordained to be a means to Receive, and a Seal to Confirm the same. Let us review this Definition, and draw from it some Observations in the words of a Learned

Author. *Many* things do here occur, which require a deep and serious Consideration by those who desire thoroughly to understand the Nature and Essential parts of Sacraments: For first, there must be a *Conferrence of Grace*, of which the Sacraments are termed *Seals*: (yet this Conferrence of Grace, is not causatively, but instrumentally, not Physically, but Metaphysically in them.) Therefore those are not properly Sacraments, which relate to any thing but matters of Religion. By this Argument is *Matrimony*, *many* excluded from the List, as not being in it self considered a Religious Work, neither is any Grace at all conferred or exhibited thereby. So that (though Marriage doth *Legitimate* many) one may say, it self is but a *Bastard* Sacrament.

Next, these Signs of Grace ought to be subject to the Senses: For so it seemed good to God, by sensible and external things, to lead by the hand, as it were, us who, for the most part, live by sense, towards Intelligible, Internal and Spiritual matters: They must,

must farther, be visible and subject to the Eyes ;
Hence *Absolution* and *Ordinati-* *Absolution* and *or-*
on cannot fall within the num- *dination*,
ber of Sacraments, not having any visible Ele-
ment or Material Sign.

Thirdly, They are said to be *ordained*,
and *instituted by Christ* : Signs they are by the
Institution of him, and not of their own na-
ture ; He only, who created the Elements, can
by his word make of them Sacraments : nor is
it from the choice of Men that the Signs become
Sacraments ; but by the Ordinance of God,
who super-added the word to the sign. The
Relation is mutual, betwixt the Word and the
Sign, as betwixt the Form and the Matter. The
Word as the Form, the Sign as the Matter :
Conjoyn them, and they are a Sacrament : By
the Word we are to understand the Mandate
of Christ, enjoyning us to use them, and to ex-
pect spiritual Grace thereby. **So** we think, we
have good right to root out the other two, and
whole five supernumerary Sacraments : since
Confirmation and *Extreme Un-* *Confirmation* and
ction have, indeed, the Element *Extreme Unction* no
but, wanting the Word, ought *Sacraments*.
not to be accounted Sacraments ; since *Absolution*
and *Ordination* have no Element ; since *Matrimo-*
ny has no promise of Grace. **And** thus we may
more than ghes at the just number of Sacra-
ments. Wherefore laying aside the Supposititi-
ous,

Thus, we find but two Sacraments of the Gospel, *Baptism*, and the *Lord's Supper*.

In the first of these we have no Dispute with the Church of *Rome*, but will I hope in some sort be cleared by our Disquisitions concerning the latter, save about such trifles, as their mixing of Salt and Spittle, their Exorcisms, their suffering Women sometimes to administer it, &c. Come we then to that which is, commonly, called the *Communion*. How far the real Presence of Christs Body is allowed by us, I shall in the first place declare. We are, then, to distinguish betwixt the *outward* and *inward* Act of the Communicant:

Primate of Ireland's answer to the Jesuit.

In the *outward*, with our *bodily mouths*, we receive really the Elements of *Bread* and *Wine*; In the *inward* we do by *Faith*, really receive the *Body* and *Blood* of the *Lord*; that is, We are, truly and indeed, by Vertue of the Covenant, where the Sacrament is a Seal, made partakers of Christ crucified to the spiritual strengthening of our souls.

And since we find our Saviour himself, Joh. 6. 62. affirming that the flesh profiteth nothing: I shall not at all fear to say, We ought to be satisfied with a spiritual Manducation.

Our Adversaries of the *Roman* Perswasion have made such a confusion of these things, that, for the former, they deny that after Consecration, there remains any Bread or Wine at all to be received; though *Paul* does in my mind, give a strong
intima-

intimation, 1 Cor. 11. 26. — 10. 16. That it is Bread at breaking or distribution, at eating or participation. Then for the second, they affirm, That the body and blood of Christ is in such a manner present under the outward shewes of Bread and Wine, as

whosoever receives the one *Idem. ibidem.*
(be he good or bad, Believer or Infidel) does therewith really receive the other. **A** **T** **e** **n** **e** **n** **t** not consistent with that place in John 6. where our Saviour saith, *He that eateth my flesh, and drinketh my blood, hath Eternal life abiding in him; and I will raise him up at the last day.* Hence hath that Reverend *Usher*, (often before quoted, in that Answer to the Jesuits Challenge, where you may find many clear testimonies out of the Fathers to this purpose) framed this Syllogism.

The Body and Blood of Christ
is received unto Life, by
all that do receive it; and
by none unto condemnati-
on.

But that which is outwardly
delivered in the Sacrament,
is not received by all, un-
to Life; but by many unto Condemna-
tion.

Therefore, that which is outwardly de-
livered

*Qui discordat
à Christo, nec
Carnem ejus
manducat, nec
Sanguinem
bibit, &c.*

*Propter ex
Aug. Sent.
341.*

considered in the Sacrament, is not really the
Body and Blood of Christ.

What was his last shall be my first proof
out of St. *Augustin*, hand-
ling this very place. *Tract. 26.* The
Sacrament of this thing (*viz.* of eating the
flesh of Christ) is taken from the Lord's Table;
by some unto life, by some unto destruction:
but the thing it self, whereof it is a Sacra-
ment, is received by every Man that doth re-
ceive it unto Life, and by none that is made
Partaker thereof, unto destruction. Now, seri-
ously, if Protestants could add no more Ar-
guments to this, and my self were as much an
Adorour of that Way and Church as e-
ver I was; I am perswaded that it alone
had been sufficient (by the blessing of God)
to have gained me to the Reformed Be-
lief.

But let us ponder well the Words of In-
stitution. 'Tis true *This is my Body*, and *This*
is my blood, is the Phrase used. But were not
the Sacraments of the Old Testament insti-
tuted with the same manner of Speech? *This*
is my Covenant; and the slaying of the Lamb
called the *Pasover*? The former is presently
expounded by God himself, when he says,
It shall be a Sign of the Covenant. The o-
ther is known to have been the Commemo-
ration

ration of passing by the Israelites when the first-born of Egypt were slain. Thus our Saviour having said, *This is my body*; goes on, *This do, in Remembrance of me*, Luke 22. 19. The Disciples (having been trained up to the meaning of the Old Sacraments) could not; and we (if we will compare them with the New) need not think the Expression at all obscure. As the Lamb was the Pasover, As the Sign of the Covenant was the Covenant, As the Rock was Christ: **So we** acknowledge the Bread to be his body. **In** the Institution of the other part of this Sacrament, the Words are clear, *Matth. 26. He took the Cup, blessed, and gave it them, saying: Drink ye all of this, for it is my* This must needs be a figurative speech; why then not the other? *Blood of the New Testament,* or, (as St. Paul and Luke relate it) *This Cup is the New*

Testament in my Blood. How is the Cup, or that contained therein, the New Testament, otherwise than as a Sacrament of it? **And**, generally, for all Sacraments the Rule is thus laid down by St. *Augustin*: **If** Epist. 23. *Sacraments did*

not, some way, resemble the things whereof they are Sacraments, they should not be Sacraments at all; for this resemblance they do often bear the names of the things: As therefore the Sacrament of the Body of Christ, is after a ter-

tain manner the Body of Christ, &c. In another place he tells us the seven Ears of Corn were seven years, and the Blood is called the Soul of Man, after the manner of Sacraments.

It's Evident, the Fathers though they delighted to imitate our Saviour's manner of locution, yet their meaning (even when they followed the Metaphor through large discourses) were not dissonant from that of *Digen* who, after he had playd the Rhetorician, in this sort concludes: *Et hæc*
Upon Matth. 15. quidem de typico symbolicoque

Corpore. If you will but observe what strange relations my Authour gives *Primate of Ireland, pag. 67, 68, 69, 70,* (you have full lieve to examine the truth of them, though for my part, I believe them;) What can you think? but that some by-ended Priests, the better to increase their esteem with the People (such as *Marcus Radbertus, Damascen* and *Amalarius*, there named) wrought up the Vulgar Ignorance to an amazed Admiration of those mens power, who could perform such great wonders, and were the Makers of that they were taught to adore. In *Charles the Bald's* time, this Phansie had got some ground, and several Questions and Debates arose about it: That Emperour required *Ratramnus* to deliver his thoughts upon it; whereunto

he

he obeyed, in such terms, as *Turrian* the Jesuite is forced to say, That to cite *Bertram* (so is *Retrannus* more usually named) What is it else, but to say, *The Heresie*, (so he thinks fit to phrase it) of Calvin is not New? *One Allfrick* of *Malmesburie*, in an Homily writ 650 years ago, and publicly read on Easter Dayes before the Communion, fully consents with the Reformed Churches herein: And in another Book Dedicated to *Woulstan* Arch-bishop of *York*, he says, *The Bread is Christ's Body, and the Wine his Blood, as Manna, and the Water out of the Rock, mentioned by Paul 1 Cor. 10. 3, 4. were of old to the Israelites.* By these and some others, was the right and true Doctrine contended for, and in good measure held-forth; (though in the midst of those times, wherein Knowledge, both as to the concerns of Religion, and of humane Literature, was at a low Ebb) till at length that Council at *Lateran, Anno 1215. Decreed, That the Body and Blood of Christ must be believed to be in the Sacrament by Transubstantiation.* I know they will to this answer; This Council did but invent a significant word to express, what was before the Tenent of the Church: But I am in some hopes, what has been said,

In the time of Innocent 3. who made Otho Emperour, and put by Frederick left to his Care by Henry his Father. Simpson's Hist. fol. 371.

will convince you of the contrary: If not ;
 I wish I could prevail with you, laying aside
 Prejudice, to peruse the never enough ho-
 noured Primate, and a late
 Fol. 44. &c. well writ piece of Doctor Tay-
 lor's. But what need we go farther for the
 Sence of the words of Institution, than that
 place, *Joh. 6. ver. 35.* whereby our Lord
 himself had prepared his Disciples to receive
 them, plainly attributing the quenching of that
 Appetite he desired to excite in them, unto
 Faith, or Believing.

LETTER IV.

TET us, in the next place, use what
 means we can, to discover that fitting
 Esteem, and Value we ought to put up-
 on the Heavenly Hoste; I mean the blessed
 Quire of Angels and Saints, who now rest
 from their Labours, and reign with God. You
 shall find us ready, to afford them as much
 reverence and respect, as the Word of God
 doth either Commend or Command; and to de-
 ny them no honor, which the purest, or Primi-
 tive times thought requisite to give them. We
 read, in the New Testament, of divers who
 made

made supplications immediately to Christ, *Rom. 5.2. Ephes. 3. 12. Heb. 4. 16. John 2. 1.* (for *he* is by the Wisdom of the Father, (appointed to be our Intercessor and Advocate) but not of one that prayed to the blessed Virgin *Mary*, or other Saint: and, with *Hierom*, we fear not to say, *Non Credimus, quia non Legimus.* We read farther of some who being forward to prostrate themselves before appearing Angels, were prevented by a *See you do it not*, *Revel. 22.9.* we cannot but take notice of that interdictive Precept which dissuades us from *voluntarie humilitie*, &c. *Col. 2. 18, 23.* And, therefore, though we doubt not but those glorious Spirits do rejoyce at any access of happiness that befalls the Church Militant, or any Member thereof: **Though** we should grant that they are instant with God for the consummation of the felicity of his Elect; and that, perhaps too, they sollicite him, for the particular concernments of his below: *Pet*, *Invocation* being a Prerogative belonging to the great Creator only, and *Intercession* being an Office affixed so clearly to the person of Jesus Christ only, We hold it safe

Davenant in Cal. 12. natura. & amoris nobis conjunctio.

Tome 3. contra H. I. vidium.

Origen bids us not to doubt, but when we commit our selves to him, who is God over all, through Jesus Christ, and desire of him the help and protection of those ministering Spirits that do his pleasure, they shall all be propitious unto us.

Servants here for

for us, and no way derogatorie from them, to propose them to our selves, for our *Imitation*, but not for our *Adoration*. 2 Chron. 6.30. For *thou* (Lord) *only knowest the hearts of the children of men*.

If I had an express Precept for it, really I would do it with all my heart, and I am persuaded I could be a great Zealot in the way; but in Religious, as well as other affairs, *Sunt certi fines, Quos ultra citraque nequit consistere Rectum*; and Will-worship is no venial Idolatry.

The Church of Rome has attributed so much of Merit to the Devotions, Vows and Pilgrimages made to Saints, and their Shrines; that they have almost justled all other Piety out of door, and drawn a dark cloud betwixt the eyes of the Vulgar, and the Offices, and Functions of our Saviour. Whatever Artifice is used by the great Ones, to usher in this very gainful Tenent unto the well-meaning sort of Papists under the Notion of *Dulia*, a sort of worship, which they will have to consist of an under-qualification, to their *Latria*; Yet the

1st Col. 2.18.

reverend Davenant hath made it apparent enough, That the Orisons, Vows, Dedication of Churches, with Altars, as they are, by *Romanists* directed to them, are inconsistent with Truth, Reason, or Practice of Antiquity.

And

And here I shall insert, what I promised in my first Letter, an Ejaculation so strange, that, methinks, it is sufficient to turn the stomachs

Recorded by Famianus Strada, de Bello Belgico.

of any, and make them (nauseating so absurd a practice) not swallow down all that's offer'd to them as wholesome food. *Mary of Portugal*, wife to Prince *Alexander Farneses*, calls upon her Husband in the Church of *Scala* to joyn in Prayer to the blessed Virgin, supplicating Christ, That

Strada de Bello Belgico.

in Obedience to his Mother he would give them another Son. **This** yet hath more of Modesty in it than those particular Applications to her in

Letter 1.

terms which *Erasmus* (a man that stood enough in awe of the Churches Name) hath, as before is hinted, taxed of both vanity and novelty. Such as this found in their Psal-

ters, *Compel him to have Mercy upon us.*

Psal. Bonavent. Edit. Paris. 1595.

I am resolved before I end this Letter to rake together a huge bundle of such Applications made to, and Appellations obtruded upon her (out of Authors you will not disown) as the wisest Papists will, I believe, not approve, and the learnedst of them never can prove to be rightly used towards her. **which** may extenuate, if not excuse, the tartness of some of ours, who seem to have mingled a great deal

of Vinegar into their Ink ; when they inveigh, not against her Person, but the performance of such Devoyrs as are not due unto her.

But first I will give you in a few places out of the Fathers which speak my very thoughts, to the full, as to this point, **E**piphanius asks; *What Scripture hath delivered any thing concerning this ? Which of the Prophets have permitted a man (that I may not say a woman) to be worshipped ? For a choice vessel she is indeed, but yet a woman. Let Mary be in honour ; but let the Father, Son and holy Ghost be worshipped : This Mystery is appointed, I do not say for a woman, nor for a man, but for God : The Angels themselves are not capable of such kind of glorifying : Although Mary be most excellent, and holy, and to be honoured, yet she is not to be worshipped ; the Virgin, indeed, was a Virgin, and honourable, but not given unto us for Adoration, &c.*

Next Origen against Celsus, exhorts us to endeavour to please God, and to have him propitious unto us ; and if Celsus will yet have us to procure the good will of any other, after him that is God over all ; Let him consider, *That as when the body is moved, the motion of the shadow follows it ; So, having God favourable, we shall have all his friends both Angels and Spirits so too. And in another place, thus : Away with Celsus his counsel that we must pray to Angels ; for we must pray to him alone, who is*
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God over all, and we must pray to the Word of God his only Son : We must intreat him, that he, as high-Priest, would present our prayers unto his God, and our God. **Consonant** to these (besides a number more) is St. **Am-
brose** ; *A miserable excuse, says*

Tom 5. in Rom. 1.

he, have they that think to go to God by these, (*viz.* Angels) as men go to a Prince by an Officer : Men go to a King by Officers, because he is but a man, &c. But to procure the favour of God, from whom is nothing hid, we need no spokesman, but a devout soul. **Behold** here a three-fold Cord so firmly twisted by the hands of three eminent Doctors, as the strongest

See many more, and very pregnant proofs in the Primas of Ireland, p. 377. &c.

Arm, no nor the united forces of the *Romish* Synagogue can untye, or break asunder. **It's** true, that in the times of Persecution, some men were so exemplary for their active Zeal, and passive Fortitude in the cause of God, and their memory was so precious to their surviving Friends, Scholars and Auditors ; as, they conceived, it heightened their Devotions to pray, and perform their religious services near their Monuments, which sometimes they did ; yet addressed them only to God. **And** in their commemorative Orations (such as, now, we have divers on the Anniversary days of the dissolutions of certain extraordinary persons, especially in our Universities) recorded their praises

praises in expressions, whereby the Martyr was *vocatus*, but not *invocatus*; where, the Lord being pleased to give a gracious answer to their prayers, and to honour that Christian Profession, which those Worthies had maintained unto the death; **Then** began, afterwards, to conceive that it was at their suit and mediation those things were effected; and that therefore they were themselves to be prayed unto. **The** former part of which conjecture we need not much oppose, but with **Origen**: ~~we~~

In Josue, Ham. 16. **do** think, *That all those Fathers who are departed this life before us, do fight with us and assist us with their prayers:*

And yet with the same **Origen** hold fast the Truth in opposition to the latter part, thus:

Idem ibidem, pag. 239. **All Prayers and Supplications, Intercessions and Thanksgivings,**

are to be sent up to God the Lord of all, by the high-Priest who is above all; being the living Word and God: for to call upon Angels (we

do not comprehend the knowledge of them, which is above the reach of man) is not agreeable to Reason: **And** if by supposition it were granted, that the knowledge of them might be comprehended; that very knowledge, declaring their Nature, and the charge over which every one of them is set, would not permit us to pray unto them, or any other but God. **But** for those strange Apparitions and

and Cures, said to be made at the places of their Sepulture, or otherwhere; whether it was so and so, or how it was, I am content with *St. Augustin* (knowing the way of God, in permitting such Events to be inscrutable, and the wisdom of man, in making application thereof to be often meer foolishness) they should remain the Objects of my Admiration, rather than the Subjects of my Scrutinie; and I hold them, in some sort, able (especially in the eyes of young Believers) to confirm a point which is consonant to the Word of God; but no proofs of any thing without or against it. *Dent. 13.*

And here it will be no unseasonable enquiry; How it can be lawful for any sort or Calling of men, to vaunt themselves, at all times impowered, to command unclean spirits; Or, by Exorcisms, at their own arbitrement, to pretend to order them? A device whereof the Factors of *Rome* do, at this day, make great advantage, and insinuate strangely into the minds of unstable people. We know the arm of the Lord is not shortned, nor infeebled from what it was; We acknowledge, that he may, and sometimes does, exert his own Almighty Power, in a wondrous manner. We are not ignorant, That in the Apostles days there were many extraordinary gifts, of which that of doing Miracles, for the better settling of the infant Church

was

was one; nor that their is a certain miraculous Faith, which, pitching only upon the Power of God as it's Object, may be where there is neither truth of Piety nor Principles. But withal, ~~we~~ have observed that our Saviour has told us how, at the last day, some should come before him and allege, They *had cast out devils in his name*, whom yet he would not own, *Matth. 7. 22. Revel. 13. 14.* ~~We~~ cannot forget that we are fairly warned of him, whose coming was to be in great deceiveableness of Signs and lying Wonders, *2 Thess. 2. 9, 10.* and therefore think such unfit to be the Over-rulers of our Faith, especially where (in the things they would perswade us unto) they have not a, probable at least, concurrence of the written Word. ~~We~~ cannot understand how those Pretenders (by vertue of any calling whereto it is always affixed) appropriate to themselves the gift of doing such Miracles, in the Truth thereof, unless they will lay their claim to All; and see, if they can perswade the world, they have the gift of speaking with strange Tongues too. To **Enervate** all Arguments drawn from their practices in this; there needs no other convincement than the frequent Discoveries of most gross Forgeries; Of this

St. Hierom assures
that the power of Mi-
racles may be per-
mitted to them that
profess not the truth
of the Gospel. In
Epist. ad Galat.
Tom. 9.

Tertullian in Pre-
scriptionibus, cap.
24.

this sort. (to give in one for instance, omitting many that are of unquestionable Record) was that, accidentally made by Bishop *Morton*, in his journey towards *London*, when he found, the Boy of *Bilson* had been long trained up by the Popish Priests, and become a fit subject for those Impostors to shew feats upon. But if we should say, Satan himself may submissively comply with their Designs, that go about to

*Du Moulin in his
accomplishments of
the Prophecies.*

introduce a belief in others, suitable to the interests of his own Kingdom: ~~who~~ could either question his forwardness to act in, or Gods Justice in permitting such a fraud upon those (*Revel. 13. 14.*) who, neglecting the wells of Salvation, whence flows the Water of Life, have merited to see strong Delusions, That they may believe a lye, 2 *Thess. 2. 10, 11.* One, known to my self, altered his Religion upon no better ground, than because, going in company with a Papist, and a friend of his, thought to be posselt; the suppos'd Demoniack imbraced him, and would not come near the Papist.

Both *St. Augustine* puts us in mind that men are sometimes

*De cura pro mor-
tuis, cap. 10.*

led into great errors by deceitful Dreams, and that it is just they should suffer such things:

And *St. Chrysostome* giveth a good Admonition that little heed should be given to the Devil's sayings, in a Case

*De Lazaro conc.
pag. 235, 236.*

of

of the same Nature with this we have been in hand withal. These are his words : *What is it, then, that the Devils do say ? I am the Soul of such a Monk : Surely, for this I will not believe it, because the Devil says it, for they do deceive their hearers ; and therefore Paul silenced them, though they spake truth, Acts 16. 18. lest taking occasion from thence they might*

mingle false things again with those truths, and get credit. And in another place. If this once were settled in mens minds, that many of those that are departed did come again to us ; for this cause God has shut up the doors, and doth not suffer any of the deceased to return ; lest he, taking occasion from thence, should bring in all his own Devices.

No man can digest such Relations as are made of St. *Thecla*, that she may be yearly seen driving a Fiery Chariot, &c ? Such was the pleasantness of *Dalifandus* Scituation, as both she in that, and other Saints deceased, rejoyced much in the like solitary places.

That she was after her Death much delighted with Oratory and Poetry ; rewarding *Alipius*, a Grammarian (for aptly answering her in a Verse of *Homer*, which seemed to ascribe to her an all-discerning

Basil. Solenc. de miraculis Theclæ, cap. 10.

Idem. cap. 21.

discerning, and universal know- ledge) with the present cure of his desperate sickness. Can these be lookt at any otherwise than as the froth of an idle brain, writ on purpose, to help forward those superstitions, whereof the Pope has since made very advantageous uses? *The Primate of Ireland* hath evidenced how clear the first Ages of the Church were herein; by what steps the errors received growth; and how much, and how long the difference was betwixt the former (even when declining) times, and the stupendious height the *Romanists* now have flown to in these later days. When *Bonaventure* in his Psalter (amongst his works) printed at *Rome*, Anno 1588. could think it reasonable where *David* advances the honour of our Lord, to turn all (by a simple conversion indeed) unto the honour of our Lady. Out of which I thought to have given you a long bead-rowel; but this Letter having out-grown my first purposes, I'll only call out some of the most notorious expressions. We will begin with the first.

Blessed is the man that loveth thy Name, O Virgin Mary: thy Grace shall comfort his Soul.

Judge me, Lady, for I have not departed from mine innocencie; but because I will trust in thee, I shall not be weakned.

Blessed

Idem, cap. 22. all quoted by the Primate of Ireland in his Answer to the Jesuits. pag. 397.

Chapt. 9. pag. 337.

Blessed are they whose hearts do love thee, O Virgin Mary: their sins by thee shall be merdifully washed away.

Have mercy upon me, O Lady, who art called the Mother of Mercie, and according to the Bowels of thy mercie, cleanse me from all mine iniquity.

Lady, the Gentiles are come into the Inheritance of God; whom thou by thy Merits hast confederated unto Christ.

God is the Lord of revenges; but thou, the Mother of mercie, dost bow him to take pitty.

And what will you say to him that quotes the places in your own Authors, which affirm that the blessed Virgin appear'd twice in the place of two Nuns, the fruit of whose wantonness would not suffer them to endure the probation? 'Tis Dr. Du Moulin, in his *Accomplishment of Prophecies*. Till you disprove him, suffer me to stand amazed at so prodigious a relation.

If here be not enough to fright away your affection; I shall think, that *Religious love is blinder*, than (we use to term) *Carnal*.

LETTER

LETTER V.

What hath been said, as to the *Invocation of Saints*, will necessarily lead us on to make some Enquiries into the lawfulness of the *Adoration of Images*; a Practice, which seeing it is every where spoken against in the Old Testament, and has not so much as one syllable to countenance it in the New, we may justly wonder, how it could gain so much ground, even as to set a foot on, in the Christian Church; especially since the ancient Champions and Defenders of the Faith did so strenuously oppose it.

When Adrian the Emperour had commanded, that Temples should be made in all Cities without Images, it was presently conceived, he did prepare those Temples for Christ (as the Primate of Ireland noteth *Answer to the Jesuit's Challenge, pag. 504.* out of *Ælius Lamprid.* in the life of *Severus*) which is an Evidence, That it was not the use of Christians; in those days, to have Images in their Churches. **And** soon after, in the time of the great *Constantine*, the voice of a whole Council, that of *Illiberis* in *Spain*, decries them; which hath so troubled the Minds of our late *Romanists*, that *Melchior Canus* sticks not to charge

Loc. Theol. lib. 5. charge them, not only with
 cap. 4. prope finem. Imprudence, but also with Im-
 piety, for making such a Law as this. Ambrose
 in his Epistles to Valentinian tells him, and us,
*That God would not have himself worshipped in
 Stones.* In another place, *That the Church know-
 eth no vain Idæas, nor divers figures of Images ;
 but the true Substance of the Trinity.* What
 Amphilocheus said, to this purpose, is memor-
 able : *We have no care to figure by Colours the
 Visages of the Saints in tables, because we have
 no need of such things, &c.* What

Epist. ad Johan. de
 Hieron. alim. Tom. 1.
 Oper. Hieronym. E-
 pist. 60.

Epiphanius did, more remark-
 able ; take it in his own words.
*I found there, viz. in the
 Church of Anablatha, a Veil hanging in the
 door, dyed and painted, having the Image as it
 were of Christ, or some Saints ; for I do not well
 remember whose Image it was. When, therefore,
 I saw this, that contrary to the authority of the
 Scriptures, the Image of a Man was hanged up
 in the Church of Christ ; I cut it, and gave counsel
 to the Keeper of the Place, that they should rather
 wrap or bury some dead man in it. And after-
 wards he entreats the Bishop, under whose
 government that Church was, that no such
 Veils might be suffered. That we may not
 leave Epiphanius alone, let us joyn to him Se-
 renus Bishop of Marseilles (who brake down
 the Images in his Church, because he found
 they*

they drew the People to Idolatry) and then view the fierce Contentions that arose about this matter ; Three hundred thirty and eight Prelates at *Constantinople*, solemnly condemning all Image Worship, *anno* 754. And about Thirty three years after, something more in Number, that advanced it, at *Nice* ; though to the dissatisfaction of the best part of the Christian World, as was demonstrated by the Resolutions of the Council at *Franckford*, *An.* 794. In *France* the Doctors declared as much, *An.* 824. as our English had before done. We cannot here sufficiently wonder at the frontless impudence of that double Renegado, *Mar. Anton. de Dominis*, aliàs the Bishop of *Spalato*, who would bear the World in hand, that the Christian Church, even the most ancient, the whole, and the universal, without any opposition, or contradiction, did with wonderful Consent worship Images. By many passages, as well as this, you may, if you please ; or, to speak better and more near the Truth of the Case (for it's a strange slavish Credulity under which the Church of *Rome* would yoke up her Disciples) if you dare, easily see, they care not with how many Untruths they temper the Lime, wherein they mean to catch their deceived Profelytes.

If yet you will plead for the use of Images, as not Worshipping them, but God, or the

Saint they do represent ; and argue for them, under the Notion of instructing the ignorant by the Eye : Be intreated to consider, whether what has already been said , doth not quite overthrow that end ; and whether, in the Judgments of those , whose sentence we have laid before you, the Ignorant would not be in more peril of Idolatry by them, than otherwise. **I**ndeed they had never been tolerated so much as they were , unless they had crept in by that pretence of being Lay-mens Books ; but, because they proved rather their bane, they are, with Justice enough , rejected. **T**here is one Consideration which relates to our Saviour alone, from whence I cannot but think it's very absurd to make his Image. **A**s he is to us a *Jesus*, it was necessary to unite both the Natures , Divine and Humane ; Why then should we hold it convenient , to fix him before our eyes, and consequently in our minds, by halves, when we go to speak to him, to perform his Office of Mediator to the Father for us ?

The Custom of representing God the Father like an old Man, is so gross, as, I hope, you will not put me to disprove it ; If you do, I shall only mind you, *It was he asked Moses* , whether he had seen any Image in the Mount, and so left him with *Cave ne facias*.

How fair soever you may think the Intentions

tions of Papists may be in their use of Images, I am sure 'twas fowl play to leave the Second Commandment quite out, and the fourth reduced to, *Remember thou sanctifie the holy Days*, as my self have, to my amazement, seen it in some of their Catechisms. Speak truth, and tell me, does it not smell rank of some Design? But, I think, I was once informed, it was for brevities sake. Alas, within two small leaves after, or not many more, I found, I know not how many Commandements of the Church, laid in equal Ballance with those of *Sinai*. Doubtless they had a mind to instill into the apprehensions of the Vulgar, such Notions of *Image Worship*, and *Saint Adoration*, as the too common sight of those Precepts would not a little have discountenanced. **But** I will leave this under your Consideration, to ask the *Romish* Church, how she will piece together those Rents, which her Members (by the Ears, about the Manner and Nature of that Worship due, as they say, to Images) have made in her Coat, which she would have thought to be seamless: and she must be careful too, since it is a main Article of her Faith, to draw it up so dexterously, as Protestants may not discover where the Slit was, lest they get an hole in't, do

He had sure been instructed out of such Catechisms, who refused to shoot at Butts on May day, because it was, he said, a dear holy day; and yet I found him the next Lords day with others at Slide-Groats.

what she can, *Durand* and his followers, not a few, could be content (honest men!) only to worship God, or the Saint, represented by the Image: But, for this, *Friar Pedro* has mark'd them with the black Coal of parcel Heresie;

Upon Tho. in his 3d. part quoted by the Primar, pag. 499.

and *Francis Victoria* minceth it not at all, calling it plain Heresie. I shall conclude this discourse in wonder, what is meant by granting pardon of Sins to all who wore a Medal of the

De Bello Belgico, lib. 5. Queen of Heaven, as *Famianus Strada* tells us, the Pope did; and

what they meant, whom *Erasmus* blames for placing confidence in the wearing of *St. Christopher's Image* to prevent sudden Death. The naming of that Author brings to my memory a sad story of his; and I cannot end, before I have help'd him to lament the Fate of his Acquaintance, *Ludovicus Berquinus*, who after a long imprisonment at *Paris*, was at the last burnt, I know not, whether for any greater Crimes, than because he had taught, That it was necessary for the increase of Piety, to have the holy Scriptures in the Vulgar Tongue, read by the People. That it was incongruous to invoke (a thing it seems usual in those times) the assistance of the Virgin Mary, instead of the Holy Ghost, by those that were going to Preach. That she could not fitly be called the Fountain of all Grace; nor (as they had it commonly in their

Evening

Evening Songs) our Hope, *and* our Life, *since those Eulogies were more properly the right of her Son.* Certainly that blessed Mother of Christ, if she now at all resent things below (for you must suffer me to hold it disputable, since I find *Nazianzen* doubtful in the Case) is far from taking any pleasure in Addreses of this nature. **This** last, it's true, ought to have come in more seasonably in the former Letter : but it's no matter what place it have here ; so that it may gain so much room in your thoughts, as to keep thence such vile Guests, these Opinions. And, me thinks, if you weigh these things well, you must needs either become no Papist, at all, or hold your self, not yet Popish enough.

Thus you have it laid before you ;
how,

1. ~~we~~ look at *Rome* as sometime a *Famous*, but now a miserably *depraved Church*.

2. ~~we~~ account Good Works necessary in the person Justified, but not to his Justification.

3. ~~we~~, in a sound sence, retain the *Real Presence*, but reject *Transubstantiation*.

4. ~~we~~ reverence the Saints departed, but dare not adore them.

5. ~~we~~ forbid not absolutely the making of all sorts of Images, but cannot be perswaded to worship any.

Christ himself hath, *Luke 4. 8.* told me (and I dare not but take his Word for it) that I must *worship and serve God only*; and that not represented by any Similitude, *Dent. 4. 15.*

LETTER VI.

SINCE his Word, who was from the beginning both the Word and God, is our early Warrant for it, whatsoever the Church of *Rome* can say to the contrary, we hold it our Duty (and rejoice in the Privilege) to search the Scriptures; for *those*, he hath told us, *are they that testifie of him, John 5. 39.* and *in them we look to have Eternal Life, 7. 17.* Though the Well be deep, lett-down the Bucket of a Conscionable, Fervent, Unbyassed, Pious, Humble Address to the Almighty, and, my life for yours, you need not fear miscarrying. It must needs be confest, and had no less need be lamented, that many, of impertinently-curious, contentiously-inquisitive, politickly-subtil, and unstable minds, do daily wrest some things to their own Destruction, and the Perversion of others; but this is a personal deviation, and ought to increase our Care, not to abate our

Con-

Constancy in doing that which is an absolute and positive Command. If it had not been so, I cannot believe that the *Bereans* would have had such a mark of Nobleness put upon them for their *searching the Scriptures daily, whether those things were so*; nor would St. *Chrysostome*, applying his speech even to the Shop-keepers and Mechanicks of his time, have lifted up his voice like a Trumpet in this ingeminated Note, *Get you Bibles, O ye people, Get you Bibles.*

So that all that will fall within our present Dispute, is concerning the number of those Books which are to be held for Canonical; wherein we must necessarily suffer ourselves to be ruled much by the Usage and Custom of the Primitive Church, not having any clearer certain Enumeration of them in holy Writ; though the last little Chapter of *Malachi*, pointing so directly to the Sun of Righteousness, who was the Expectation of all Nations, and to his Fore-runner, the Baptist, may seem to have been designed for the period of those that were to be before his coming. Our Saviour himself divides all Scripture into the Law and the Prophets, *Luke 16. 29.* but none of the Apo- Allen's Antidote, pag. 13. cryphal Books were writ by either. ~~we~~ retain the same Canon of Scripture which the Christian Church received from

from the Jews, unto whom were committed the Oracles of God, being therein, as St. *Augustin* terms them, our Library-keepers. They never had deposited to them those Books which are called *Aprocryphal*; whereof *Epiphanius* saith, *They are profitable, but yet not reckoned amongst those that are by the Church held Canonical; and were not laid up with Aaron's Rod, nor in the Ark of the New Testament: Isidore* flies as high as I would desire any man to do, where he tells us; *Although there is some Truth to be found in them, yet propter multa falsa, for many things that are not so, they are not of Divine Authority.* *Melito* Bishop of *Sardis*, having drawn, at the instance of *Onesimus*, a Catalogue of the Books of the Old Testament, makes no mention of *Judith*, *Tobit*, *Ecclesiasticus* or the *Maccabees*; though he professeth to have made a very diligent search; as witnesseth *Eusebius*; who affirmstoo, that *Origen*, as he received the Canon of the Jews, viz. 22 Books, so he rejected those that we admit not of. So St. *Hierom*, who was a great Linguist, and was not without the best helps to further his Quest, after he had laboured much, nominates all those Books which we make use of; and afterwards denies that any but they are impowered to prove

Lib. 4. Cap. 26.

Lib. 6. cap 24.

In his Prefaces before the Kings and Proverbs.

prove or confirm a point of Doctrine. **That**
 Council of *Carthage*, where *Augustin* was pre-
 sent, commanding that none should be read
 in the Church, as Canonical, but such as were
 indeed so, leaves out the *Macrabees*; and as for
Wisdom, Ecclesiasticus, Judith, &c. that Father
 gives us to understand, they
 were reputed no part of the *De Civitate Dei*,
 Jews Canon, which he determines to be most
 Authentick. Peruse, I pray, and believe, if you
 cannot confute, what Doctor *Cosin* has lately
 held forth unto us, that the
 Council of *Trent* first drest up *In his Scholastical*
 a new additional Canon, where- *Hist. &c. Epist. to*
 on to build their Religion; equalling the *the Reader.*
Apocryphal Writings and Traditions of Men,
 to the sovereign Dictates of God, and allow-
 ing them the same power in Fideal Con-
 tests. **With** how much reason we deny to
 the Bishop of *Rome* the sole Superintendency,
 and in what sort we decline all humane Wri-
 tings, and Councils (whilst yet we willingly
 subscribe to this, that they are of singular use)
 for the absolute decision of such like Con-
 troversies, you may best learn out of the
 right Reverend *Davenant* his Tractate *De Ju-
 dice & Norma Fidei*: **And** I forbear to quote
 any thing from thence here, because I would
 put you upon the perusal of the whole; which
 you may do at a small and wise Expence, both
 of

of money and time, I will take lieve at present of you, when I have told you in the words of that Golden mouth'd Father : **That** Chrysost. upon 2 *whatever is necessary, is in the Cor. Homil. 13. holy Scriptures manifest, and they are the most exact Ballance, Rule and Square of Divine Verity. In them the Lamb may with no less safety wade, than the Elephant swim.*

Though it may seem to stand like an Independent to this place, I shall here lie before the Reader, a Collect (which came to my Eye, in a Missal, or, at least, an authorized Prayer-Book) so gross, as I could not have imagined : Thus it runs,

*Per Thomæ sanguinem, quem pro te impendit,
Fac nos ascendere quòd Thomas ascendit.*

And all this of our *Becket*, who surely does not merit, either to be concluded a fit Saviour, or a good Subject ; however odious their part was, who slew him (with that aggravating circumstance) in his own Church.

LETTER

LETTER VI.

M^y Task in this is not so much to *make* good our Doctrine (which so soon as understood aright, stands clear upon its own Basis) as to *wipe off* the Calumnies which our Adversaries do very disingenuously endeavour to load us withal; whilst they frame themselves, and would obtrude upon us, such Positions, as have indeed no being at all, but in the apprehensions, and mouths of those bitter Antagonists; and if one of their great Accusations could be justly fastened upon us, it would certainly stop our mouths for ever, and spread our faces all over with Confusion. But, if there be any, in these worst, and

giddy Times, that dare flatly say, *God is the Author of Sin*, 'tis a poyson they have like enough suck'd even out of the Popish Volumes; for they were the

Sin is not a Being, but rather a defect of what should Be, and hath for its efficient Cause, nothing but a deficient Will.

first (though only with design to make Protestants odious) that brought the World acquainted, and that in Print, with such Conceits: Their own hands have

Precision of Converting Grace, pag. 15.

both put on, and scrued up (even to a Note beyond *Ela*) those strings which are of harsh Sound, and make a jarring Dis-

cord

cord in our Ears. **I**f you turn over our published Authors, weighing their greatest Latitude of Expression in an equal ballance, you may, I believe, observe the Word of God himself running parallel with them. **f**or which of them has gone about to interests our ever holy Creator in the sinfulness of any Action, otherwise than as they cannot be perswaded, that the most remote Event doth escape the all-discerning Eye of his Prescience, or outreach the Arm of his Almighty Power? Compare 2 Sam. 24. 1. with 1 Chron. 21. 1. You may then discover, how God is said to *move*, and Satan to *provoke David* unto that Act of numbring the People, in a forbidden, and therefore sinful way: The first did it only permissively (forasmuch as he did foreknow it, and, if it had stood with his Will, could have

*If our Saviour knew
that Sodom and Gom-
morrah (had they en-
joyed the same means
as Chorazin and
Bethsaida) would
have repented; what
can be said but their
Final impenitencie
was according to
God's Will?*

prevented it) the other so, as he really had an hand in its pravity, and a partnership in the Guilt. **I**t's here, I confess, that we ought to put on abundance of fear and trembling; that we must cloath all our words, and our very thoughts in a profound and cautious reverence.

But since the Protestant Doctrine of *Predestination*, rightly understood, makes very much for the consolation and establishment of a Christian;

stian; Let us not refuse to make such modest enquiries thereinto, as may repel those invenomed Arrows, even bitter words, wherewith some (who will needs pervert our Order in handling this point) do incessantly molest us, and strive to fasten a sad Reproach upon an innocent Cause. **We** are far, even as far as any *Papist* or *Arminian* can be, from thinking that the Motions of Sin invade the Soul by the Impulse of our holy, merciful, and good God; yet we do so much adore his Wisdom, and Power (Attributes no less Essential in him than the other) as we know all Events are within the Verge of his Cognisance, and do not fall out otherwise, than as it seemed good unto him. **Adam**, who laid

not, as we, under Original guilt and stain, might blame his wives perswasion, she, the deceit of Satan; but his deviation could no way reflect upon God; for it was not *by* nor *through* the Divine Decree, but only *according* to it: And though it cannot be denied, but God did permit the Fall (because he foreknew, and if it had stood with his determinate Counsel, could have prevented it) yet the Delinquency of that common Root of mankind (in whom we all have sinned) was a volun-

The Fall of Adam was not præter Voluntatem Dei, that were to make a lame Providence; nor contra, that were to make a weak Omnipotence; but it was juxta, and that leaves all the Attributes of God (wrapt up by his Wisdom) in their full power.

tary, free and uncompelled Action: He came out from under the hand of his Creator, upright and undefiled ; but he sought unto himself vain Inventions: He tasted sower grapes, and our teeth are set on edge; and it's now true (what *Augustin*, I think it was, affirmed long ago) *Man sins necessarily, yet freely.*

Thus far, even as far as to, and beyond the beginning of Time, we are to look back, if we must have a Reason for the Almighty's Dispen-
 sations to the Children of Men; and there we shall presently find (I use the words of the last named Father, quoted by, *Augustin.*

Mr. *Rates*, in his *Model of Divinity*, pag. 257, 258.) *That we all are, as it were; one mass or heap of Sin, liable to Divine wrath; which whether God exact or remit; there is no Iniquity with him: Of the Twins, Esau and Jacob, the one is taken and the other left; their ends are different, their deserts alike: Let none*

argue God of Injustice, if he render to one his merited punishments, and do bestow upon the other immerited favour.

John 5. 21.
 That there is an Election, no body will, I think, gain-say; that that Election is not grounded upon foreseen Faith or Obedience, I shall, I hope, before I end this Letter, demonstrate; and that it is the exceeding greatness of God's own mighty power, (*Ephes. 1. 19.*) whereby
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Election

any man is brought from being dead, in Trespases and Sins, to become alive unto God. **The** Wisdom of the Church of *England*, in her 17. Article, layeth down the Doctrine of *Predestination* thus far very clearly; and doth not so much as name that other part, which the Disputes of Men call *Reprobation*, leaving us to conceive, that the one is the meer just negation or denial of the special Grace, and im-merited favour, which is mercifully bestowed on the other. *Faith is the Effect of Election, but Infidelity not so of Repro-* That is, the Will of the Creature failing in Obedience.
bation; for there is no efficient, but deficient cause of Unbelief.

God's eternal Purpose, his Foreknowledge, his Election are Acts of his all at a time and before all time: The first news that comes Mr. Case in a Sermon on Rom. 8. 28. to us of these things, is in his *Effectual Calling*; here, and here only, it will become us to prove and examine.

Election { *Is an Action of the Father, In the Son, according to the Dispensation of By the holy Ghost, for the Consummation of To Faith the Instrument of applying those Upon Man the Object of his Mercy through*

Means.

By the same Decree, and from the same Eternity hath God ordained all the means to every End, respectively, and those Means to lead unto that End ; So that none can further assure themselves of the End, than they are careful to use the Means. **He** that takes his aim by the Means need not fear to fail of the End ; but he that by a preposterous haste to see the End, looks and leaps over the means, can expect nothing but a fearful and destructive end.

In Reprobation (the reverend Davenant choſeth rather to term it *Non-election*) none of the sacred and undivided Trinity are intereſſed farther, than that God contracts his hand, and ſuffers man to remain overwhelmed under the

ruine he hath brought upon himſelf. **Election** communicates good things to the Creature immediately ; *Reprobation* only forbears to confer thoſe good things upon ſome men ; yet brings not upon them the evil of puniſhment but in contemplation of intervening Sin. *Man* as fallen is the proper *Object* of Predeſtination, and the *fall* of Man is an annexed *Condi-*

Election may, as length, come to be known, and thence Assurance ; but Reprobation never.
Mr. Sheffield.

Primate of Ireland in an Epistle publiſhed by Dr. Bernard.

on

on which God looks at, both in the Elect whom he snatcheth, by his free mercy, as brands out of the fire, and in the Reprobate, whom he leaves under a Conviction as great as their Crimes or Sufferings. Of this we draw a Resemblance, not from an Horse already lamed by his owner, and then beaten for not going sound (as our Adversaries, the more to facilitate to themselves an imaginary victory, will have it) but from a Man holding a Greyhound in a Slip, and suffering *Mr. Birkbeck in his Protestants Evidence.* him to pursue an Hare; the man, sure, did not plant in the

Dog his rapacity or thirstiness after the blood of that Animal; neither did he endue him with the faculty of running; only he did not withhold him. **Thus**, say we, was it the voluntary Transgression of *Adam*, arising from his own free choice (for he was created Upright, and left by God capable of continuing so) which introduced upon the whole World, his successors (since in him we all have sinned) such an Enmity, as God was no way bound to restrain; and out of this perdid and lost heap none, we think, can come, but such as the Father is pleased to draw, according to the good pleasure of his Will.

when we come to Heaven, we shall know even as we are known, and perhaps see into

the Bottom of this Abyſs : in the mean time we muſt reſt content with our partial knowledge ; yet acknowledge this for truth, *Ignota poſſit eſſe, non injuſta cauſa.*

Our Saviour Chriſt's *Satisfaction* takes in the common Lump of Humane Nature, making it capable of redintegration with God, and a fit ſubject for mercy ; a thing denied to the fallen Angels, whoſe Nature he aſſumed not ; and, without which, none of Humane race, no more than they, had been within poſſibility of Salvation. His *Interceſſion* (that other part of his Prieſtly Office) makes particular application of that benefit, and brings it home to thoſe the Father hath given him, even to as many as the Lord our God ſhall effectually Call. Theſe know, they are to give him the Glory of his Works in them and for them : whileſt thoſe that are left to their own devices know too, they juſtly ſuffer (for thoſe wickedneſſes they have adhered to, and perpetrated of their own accord, and with full bent of Will, ſo as they muſt needs ſay, *Ex me. perditio mea*, Hoſea 13. 9.) Let thoſe whom this will not ſatiſſie, ponder what is written for their learning, and to ſtop their mouths, *Rom. 9. 20.* ~~we~~ willingly grant, we are ſo much diſſatisfied with their Doctrine of *juſtification*, which they place in *inherent* righteouſneſs, that we think we do well when

we

we oppose it in the first Seeds thereof, the opinion of *Free-will*. Is it not enough to say, that when God hath, in the first Act of Conversion, made the Will free indeed, by quickning, enabling, rectifying, reforming it, then it acts, and operates, according to its true, proper, and original Principles, in some good measure, and is, forthwith, not meerly passive? Or must we hold, that he only proposes to the depraved Will of Man, the choice of Life, or Death, and leaves him room to Sacrifice to his own Net, in Case he miscarry not in the Election? **Is't** not safe to hold, that, in the Commission of Sin, Man's will acts of it self (as never since the Fall of *Adam* in a posture to do otherwise:) But in the performance of Good, God acts by it, effectually restoring its lost faculty? Or shall we take out of the Crown of the Almighty's Prerogative, so fair a Flower as that of Election, by saying, He offereth the means of Salvation alike, to all, both in their sufficiency and efficacy? **Will** all know that Man is not drawn up to Heaven (as the bulk of a Tree from the place where it grew, with a Team and strength of Oxen) by the Cords of an ab-

Man is not active but passive in regeneration: In repentance man is the doer, complies with God in it, and turns himself. Ephes. 2. 1. Phil. 2. 13.

*That power of God
which subjects a man
to Christ, comes not
by moral perswasion
only, or violent
impulses ; but is
tempered to the dis-
position of the Will.*

*Lib. de gratia &
libero arbitr. cap.
27.*

solute Violence ; We think not, that God so compels him to come in, as he has (through the whole) neither Sense, nor Motion, or acts not in the Duty : But we say with Saint Augustine : *To will, God works without us ; but when we do will, and so will that we Act, God co-works with us.* We say not that any is made a Believer without Free-will ; yet are we made Believers only by his Grace that freed the Will. We do not absolutely deny the freeness of the Will ; but we deny that the Will is free of it self. For, whether out of a true Judgement it move one way, or out of a false another ; yet, in both, it moves naturally, in a manner suitable to its own Condition ; either as depraved, in it self ; or freed by God's effectual Operation. Those very things which he himself works in the Soul, he produceth in it by such Allurements and Threats, Expostulations and Adhortations, as are suitable unto, and fit to move a rational Creature, and make the Will follow without Constraint. For that power of God which subjects a man to Christ, comes not by moral Perswasion only, nor yet by violent Impulses ; but is sweetly tempered to the disposition

position of the Will it self; which is so drawn with these Cords, as that it cannot resist, because it cannot but yield. **None** of those Scriptures (usually brought in opposition) are such Conditions, whose Effects stand determinable by Man himself: but they are such Motives as God makes instrumental, to accomplish his own purposes, and manuduct us to our Duties. This obviates all contrary reasonings, drawn from some passages in holy Writ, clearly reconciles those with other parts of the same undoubted Verity (unpossible to be done by any other Doctrine;) and ascribes most Glory to God, bottoming all our Rejoycing only in him, wherein there is no danger. Mr. Gery, a late Writer, explicates this in a fivefold Order.

First, saith he, though we have no power, now, to turn, since we are fallen in our first Parent, yet he, and we in his loins, might have stood: And therefore it's no Severity in God to require that at our hands, which he once gave us, both a Command, and power to do.

2. God's Commands, as (since that) directed to us, do not alway import what we can do, but what we should; they do not argue, ever, our ability, but our duty.

3. God requires it, though we cannot perform it of our selves, to put us in mind of craving his Aide.

4. *God's end in this proceeding is to excite us to joyn in with such Means as are by his appointment conducible and available thereunto.*

Fifthly and lastly, such Commands aim not only at our first Conversion ; but at our secondary and subsequent returns to God, upon our prevarications from him, and after the first Infusion of his Grace; when, we grant, the Will hath some power and ability to co-operate, but not at all before.

They who would introduce that Free-Will, which will not down with us, besides many other pernicious Consequences, put upon themselves a necessity of holding ; That sufficient Means is afforded to all, whereby they may come to Salvation if they list : than which, what can be uttered more alien to Truth ? For, how great a part of the World do we know not to have any Means at all ; not any, either *Notional* as to the Adult, or *Federal* Interest as to *Infants*, amongst them. **I**f you admit of Original Sin either in the Guilt, or Contagion it brings upon Mankind, we have there a sufficient ground for God's Election of some, and Dereliction of others ; since the whole Lump being equally subject to Wrath, it's Mercy and mere Grace that saves any. If you deny it, why are Children, who have not yet sinned according to the Similitude of *Adam's* transgression, subject to Death, which had never invaded

invaded the world, but for sin? I use *St. Paul's* way of arguing, in a Case much like this, *Rom.* 5. 13, 14. where he proves the Obligatory power of the Law to antecede the promulgation of it by *Moses*, from this very ground: Or, how would such children be under a necessity of Regeneration, as all are declared to be? *John* 3. 5, 6. But, if it be true, as needs it must, even by this last proof, That we have a delinquencie and vitiousness of Nature too about us, even from, and in the Womb; How can the Will be free to any thing but evil, till it be healed, rectified, and made-a-new by God. There is no hope, that a sinner of himself, no nor by any arguments (and, as I conceive, the Papists with the Arminians, allow to the Grace of Vocation no more but a Moral Swasion, or probable inclination of the Will, which they say, the outward preaching of the words may effect) should be won over to like the Motion that Christ makes, so long as the ground of the dislike remains in Man's earthly, sensual, and devilish Nature, *James* 3. 15.

Mr. Gurnal's Christian in Compleat Armour, part 2, pag. 526, 527, 530.

First therefore, God, by his Spirit, makes approach to the *Understanding*, and on it puts forth an Act of *Illumination*; he beats out a Window in the Soul, and lets in light from Heaven, renewing the spirit of the mind in knowledge,

knowledge, *Ephes. 4. 23. with Coloss. 3. 10.*

Secondly, an Act of *Conviction*, which is a reflection of that light, formerly wrought, in the Understanding upon the Conscience: by it we feel the weight and force of those Truths we know.

Thirdly, an Act of *Renovation*, whereby he doth both powerfully and sweetly incline the Will to accept of Christ, and to make a free, deliberate choice of him: without any compulsion, other than such, as wherewith the Soul cannot chuse but most willingly go along. And certainly, they stand upon very hard terms with God Almighty, who are loth to ascribe to him as much as this comes to, in a work which is not brought to pass without his exceeding great and mighty Power, *Ephes. 1. 18, 19.* And take the sum of all, that I desire should be lookt at as my belief, in reference to those points here touched, from no less Orthodoxy a Pen than St. *Augustins* :

De Prædest. San-
ctorum.

Many hear the Word of Truth, but some believe, others do contradict. Therefore these have a will to believe, the others have not. Who is ignorant of this? who would deny it? But seeing the Will is to some prepared by the Lord, to others not; We are to discern what doth proceed from his Mercie, and what from his judgement. That which Israel did seek, saith the Apostle, he obtained not: but the

the Election hath obtained it, and the rest were blinded. *Behold Mercy and Judgement; Mercie in the Election, which hath obtained Righteousness of God, but judgement upon the rest that were blinded: because they would not, did not believe, Mercy, therefore, and Judgement were executed even upon the wills themselves.* Thus far he.

But could those that stay'd still behind plead any thing but their love of slavery and idleness, why they also went not up? Verſ. 5.

This instance is by the Primate of Ireland brought in, and applyed to our purpose in a Letter published by Doctor Bernard.

But because a verse may take him, that has not patience for a long discourse, hear *Prosper*, astipulating this Truth, That God powerfully leads Man in the first Act of Conversion.

Non hoc Consilio, tantum, hortatq; benigno

Suadens, atq; docens, (quasi norman legis haberet

Gratia) sed mutans intus mentem atq; reformans:

Vasq; novum ex fracto fingens, virtute Creandi.

Cyrus, who was Christus Dominus, and therein but a shadow of Christus Dominus, in this manner published his Proclamation. Who is amongst you of all his people? the Lord his God be with him; let him go up, Extra 1. 3. Now they alone did follow this Call, whose Spirits God had raised to go up.

III I considered upon what foundation the Doctrine of *Perseverance* was built, and with how many Cautions it is strongly impaled, I was as forward as any to cry out, There was by it an open gap made for men to leap out at, and beyond the bounds of that fear and trembling, with which we are exhorted to work out our Salvation. **But** when I found that there were many Cases wherein a Christian must needs lye down in darkness, sorrow, and despair too; notwithstanding all the sparks of Comfort, which can any way arise from the Collision of his own thoughts with his greatest measure of Charity and Obedience; or, from any support offered from a weaker arm, than that of the Almighty: And especially, when I find so many places in the

Jer. 32. 40. Rom.
8. 15, 16. 2 Cor. 1.
22. 5. 5. Gal. 4. 6.
Ephes. 1. 14. 1 John
2. 19.

Word of Truth to countenance it; I am almost induced to make a Question, whether he that questions the Truth of this Tenent, did ever truly know what it means. Those that may seem to make against it, are either directed to whole Churches (which in the future succession of Professors, may fall away) or do speak of common Illuminations, or outward works of Righteousness. **To** say, that one may at this instant be truly a member of Christ, and, dying now, received into Glory; yet, living but a while longer, may drop off from

from that Incorporation, and perish for ever, hath, surely, in it something of Derogation from him, whose Gifts and Callings are said to be without repentance, *Rom. 11. 29. Isai. 54. 8. John 15. 16.* **I**t's true, if the Spring-head of our Adoption were laid in our Free-will, our Assurance could mount no higher, than a level proportionable to that : but we have this *Aqua perennis*, this Water of Life given us to drink, by one who hath annexed thereto a promise, *Joh. 4. 14.* **A**nd whoever eateth that Manna which came down from Heaven, hath eternal Life, and shall be raised up, at the last day, *John 6. 54.* Here is both meat and drink prepared and fitted to become the Nutriment of an immortal Soul ; and in case of accidental wounds or distemper (such as wherewith our common Enemy, and many inbred Traytors do conspire to infest us) the good *Samaritan*, and great Physician (able, willing, and ever at hand, near to all such as call upon him) can cure our imperfections, heal our back-slidings, and receive us graciously. Why ought we not then to be perswaded that he who hath begun a good work in us, will perform it until the day of his coming ? *Heb. 12. 2.* He is the finisher as well as the Author of our Faith ; (and in his power, onely, it is that we found our confidence of being kept unto Salvation.) Since we are often call'd upon, to examine our selves, whether

1. Pet. 1. 9. 1 Joh. 5. 1.
10. Rom. 8. 15.
Jude vers. 1.

whether we are in the Faith;
and may know the things that
are freely given us of God; I
cannot but wonder at those men, who hold it
either impossible (without an extraordinary
Revelation) or unnecessary to discover whe-
ther a man be, at any time, himself in God's
favour or no. Indeed the fulness of perswa-
sion is more commended, than commanded: It is
not absolutely necessary to the very being of a
Christian, but it is of great importance to his
well-being. **I**t's not an absolute Precept,
but a gracious privilege: without it a Christi-
an may dye well; but without it he cannot dye
so comfortably: Neither, if he seek it right,
can he be too covetous of it. **W**hat if some
vain persons, by a preposterous haste (never
staying to take in truly those Principles where-
of the Ladder is framed that should help them
to ascend) will yet pretend to have reach'd the
top of this excellent knowledge, (which is too
hard for the most, yea, scarce attained by any,
but after long experiences of the ways of God)
if such will needs perish in, because they are,
no better than players with, these flames?
Shall, for this, the Doctrine of the Saints per-
severance be thought criminal? without which
I cannot see, how in certain cases and exi-
gencies, any Balm can be found that's likely to
heal a wounded Conscience. Every one that
has

has been present at the pressing of this Point, might hear the Preacher say, In seeking after the Grace of Assurance, you must not begin where God begins, but where God ends; you must not begin at the root to find the branch, but by the branch and fruit to descry the root; you must not, at first dash, eye Gods Decree in Predestination, but through Regeneration take view of, and judge your interest. The truth is, He that will not believe, until he reads Gods Decree in Heaven, must never look for any assurance of Heaven here, nor fruition of it hereafter. It's more possible for the Sun to co-habit with undissolved Ice, than for true Faith to lodge in an heart hardened to sin : Every right Believer applies Christ to himself, and himself to Christ ; the Promises to himself, and himself to the Condition of those Promises. If thy hearing of free-Justification by Christ, *Rom. 3. 24.* of Gods good pleasure to give thee a Kingdom, and of his promise to keep thee by his power, through Faith unto Salvation, *2 Theff. 2. 13.* make thee not to stand in awe, and not sin, because his Mercy is great; thou hast not yet, either part or share in any of them. But if upon good and infallible grounds, thou hast arrived at the blessed knowledge, that God in Christ is at peace with thee; yet take heed of slipping in-

A late Treatise published by Mr. Calamy.

to sin, or growing careless of duty; lest he hide the light of his Countenance, withdraw from thee the Testimony of his Spirit (that main part of thine evidence) and leave thee to roar day and night, for the very disquietness of thy Soul, till thou becomest like a Pelican in the Wilderness, or an Owl in the Desert. If such a Night of Desertion come, if a dark cloud be quite drawn over thy once-enjoyed comforts, thou wilt soon confess, thy best pleasing, or most gainful sin, to have been full dear bought, and that sweet condition of peace and joy in believing far to fetch. So that thy self shall, ever after, be a witness, That the Doctrine of Perseverance, rightly understood, brings along with it, what is as proper to the repelling of sin, as it is to the establishing of Consolation: Since the fear of losing Gods favourable Aspect, hath something more of terrible in it, than the unconverted, who never had any feeling of such matter, can apprehend.

I will fold up this sheet with the words of *St. John*, *Whosoever is born of God, sinneth not, for his seed remaineth in him*, 1 Joh. 3. 9. And leave it to you to find out his meaning, if it import any thing less, than the being sealed unto the Day of Redemption, *Ephes. 1. 13. 4. 30.*

LETTER

L E T T E R VIII.

Having made some reflections upon those words of yours, when in our last discourse (we rambled over many things very immethodically) you named a great and pious Doctor of the Protestant Church, who, from the Pulpit, *Doctor Sibbs at Grays-Inn Chappel.* had long since told you; that the difference betwixt the Papists and us lay principally in this, That we believed not so much as they. So great an inadvertencie was then upon me, that I made but little reply, not indeed reaching so far as to deduce any objection which might concern us, from the Doctors words; nor, I dare answer for him, did he dream of such an acception of them, as might represent the choice betwixt the Religions any way indifferent. But by the manner of your speech I have since conjectured, you perhaps thought there might be some weight in a surmise which would flow from the assertion, as if they went beyond us in credible things; or that our belief, consisting more in Negatives, were not sure, but it might come short of what it ought to be; whilst theirs, taking in all, might be look'd upon as safe.

I hope the former Letters, if you please to

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re-view them, will give you some satisfaction, and may serve to demonstrate that we, who dare not go beyond the Pillars set up by God himself, in the holy Scriptures, to bound our Faith, are in a far safer way and posture, than they who leap over, or trample them down at their pleasures; **And**, that if we leave not them till they forsake the guidance of Gods Word, and primitive practice of his Church, we run no hazard at all, nor ought to find less esteem upon that score; but do indeed shun and avoid the danger of Will-worship, than which there is nothing more prejudicial to man, nor more displeasing to God, because of ill consequence to his Truth.

1. **We do know**, That no man is made a Believer without a freeness of Will; that is, he is not drawn up to Heaven, whether he will or no, and all along by meer compulsion, or without acting in the Duty (as the Papists, with other adversaries of the Protestant Doctrine, seem to mistake us :) But he is made a Believer, by Gods Grace, that frees the Will, and enables it to act according to the motions of the Spirit, and to follow him in the way of his Precepts, Promises, Threats and Exhortations. **But, we acknowledge not**, That the will of man (on which, in its natural capacity, the Apostle James hath fixt the Appellations of *Sensual* and *Devilish*) can of it self, chuse the better

better part, being only help'd forward by some perswasions, or probable inclinations, such as the outward Preaching of the Word may effect, till God by an act of Renovation, without any compulsion, other than such as where-with the Soul cannot chuse but willingly go along (so sweetly are his operations tempered and suitable to the disposition of the Will) hath brought to pass a work, which never would be effected, but by his exceeding great and mighty power. *Ephes. i. 18, 19.*

2. **we do know**, That in the Lords-supper all Christ, with all the benefits of his Life and Passion, are (not barely represented but) really and truly, yet spiritually exhibited to every Faithful, Penitent, Humble, Charitable Communicant. **But we acknowledge not**, That all Receivers do, in a corporal and carnal manner (*John 7. 37, 38.*) tear their Redeemer with their teeth; since the Sacramental way of locution in the Old Testament leads us to the true understanding of *This is my body*, in the New. Compare *Gen. 17. 10, 11. Exod. 12. 11.* with *John 6. 47, 48. & 63.*

we do know, That the act of Justification passeth not upon the Soul, without a work of Sanctification in the Soul. That good works are of such necessity in the business of Justification, that there can be no Justification where the practice of them is contemned. That the

good works of the Regenerate (so far as they are good, and the product of Gods own Spirit) are not displeasing to him, nor of their own nature sin: yet, that in regard of much imperfection (which the best of men will confess is adherent to their works, in this life) we take a safe course not to place confidence, or set any value upon them; but on him, who is *the Lord our Righteousness*, and our *Advocate with the Father*, Jer. 23. 6. 1 John 2. 1. **But we acknowledge not,** That the good works of just persons do truly merit, and deserve Grace, in this world, and glory in the next: Nor, that such good works are of themselves, without any Covenant or acceptance on God's part, worthy of Eternal Life, and have an equal value of condignity to the obtaining of everlasting Glory: Nor, that that is the just stipend; crown or recompence, answering to the weight and time of our labours, rather than a free gift: Nor, that no accession of Dignity comes to the works of the Just by the Merit or Person of Christ, which they should not have, if they were done by the same Grace bestowed, liberally, by God alone without Christ: Nor, that it's vain, after Grace received, or infused, to expect a continued imputation of Christs Righteousness.

According to the best Definitions of that Grace

Grace which the Romanist allow to be procured for us by Christ, their plea for Heaven must run after this manner: Lord, by the strength of that Grace, which (because thou didst foresee, I would use it well) thou hast extended to me, I have so performed my duty in doing or suffering for thee, as thou canst not in justice deny me (for that) the Kingdom of Heaven. See the Rhemish Annotations upon 2 Tim. 4.8. 1 Cor. 3.8.

But let them consider what Reply they could make, if God should enter the lists with them, and say: *I have a Law that requires perfect, unerring, universal, constant, perpetual obedience; a Law that exacts Truth in the inward parts, that is a discernor of the thoughts and spirit, that is not satisfied without the whole heart: I have said, not one jot or tittle of it shall pass away, till all be fulfilled, Matth. 5. 17, 18. 22. 37, 38. These habits and acts of righteousness which thou seemest to rely upon, even thine own conscience will tell thee have been imperfect, unconstant, partial, yea, sometimes, none at all, but thy soul hath frequently been enslaved to contrary vices; therefore, thou must have something of more integrity, a more immaculate and spotless obedience, to present me withal, and make out thy interest therein too, before thy claim be just.*

Now let us see what answer the Protestant

Principles will put into our mouths; and let the safer, the truer, the modester carry it.

Thus then :

Lord, I know thy Law is holy just and good, 'tis likewise eternal: by the righteousness of this Law, Justification is to be had even yet, as well as in the Covenant of works, made with Adam, before his fall; onely here is the difference: It's now accepted in the hands of a Mediator, The Lord our Righteousness, who, as surety of a better Covenant, and as Head of his Body the Church, hath fulfill'd the Law in its utmost Demands. My faith, my obedience, my charity, are all weak, poor inconsiderable things; Eternal life, and the whole of my salvation from the one end to the other, is purely a free gift. Though I have had some Graces of thy Spirit, in such a measure as have been a comfortable evidence, that my heart was set aright to serve thee (for without a conformity to thy Son in holiness, begun in the life below, no flesh may hope with joy to see thy face above) yet I dare not, I ought not, to present these unto thee as the matter of my justification; I have through thy mercy been sincere, but it is in Christ only that I am compleat.

We do know, That we ought to have in honour the Saints departed; and not to think meanly of the Angels, those ministring Spirits. **But we do not acknowledge,** that we ought to invoke them, or direct our prayers or vows unto

unto them, much less place confidence in the wearing their Reliques or Pictures, to prevent lightning, sudden death, &c.

5. **we do know**, That an high and profound reverence is due to Fathers, Councils, voice of the Church. **But we acknowledge not**, That any particular place, or succession of men, is exempt from all possibility of Error: Nor, that *Rome* keeps her first Principles.

6. **we do know**, That men of ungodly, unstable, contentious dispositions, do not look upon the Bible, without danger to their own souls, and pervert many things therein to their destruction. **But we acknowledge not**, That, therefore, the sincere milk of the Word is to be lock'd up from those that might grow thereby: Nor, that meat is to be kept from the children, because it is sometimes abused to excess and riot, by dissolute and licentious men,

L E T T E R IX.

That Person (to me yet unknown) whom you did, some years since, substitute to shapeme an answer unto a few Lines I then hastily offered to your view; cut his Work into a very uncourtly Mode; and takes it for granted, that I have not so much understanding as to know, they would be understood to place the *Condignity of Merit* in works done by *Grace* not by *Nature*; nor so much Learning, as to English *Opus Operatum*. For the first, I would have both him and you to know, that we oppose, as to Justifying before God, all Works both of *Nature* and *Grace*. For certainly, if we consider the Testimony alledged, *Rom. 4. by Paul out of Genesis 15.* to prove that *Abraham* was not then Justified by Works; it will appear he was (long before that) Regenerate, and had sundry Works of Faith. It was a Work of Faith that he followed God's call out of his Countrey: Compare *Gen. 12. 4.* with *Heb. 11. 8.* Other Works of Piety and Love see recorded, *Gen. 12. 8.* and *13. 8, 9.* and *14. 16, 20.* Yet none of these, but after them all, *Gen. 15.* Faith was imputed to him for

Sasbott, upon the place, confesseth it's meant of Abraham's second Justification, (that is) of his Works done in Faith. See Sclater, pag. 29.

for Righteousness; and he obtained the Promise, (that is, saw Christ afar off, and had his share in him) not by Working, but Believing. And if Works merely Natural had been in Question, why comes in the Example of *Abraham*, rather than of *Abimelech*, *Socrates*, or the like. That *St. James* meant not to reach beyond Justification in *Foro Humano*, by that which he attributes to Works, is evident from what he subjoyns, ver. 18. *Shew me thy Faith by thy Works*. He denies a saving power, only, to such a Faith as is not Operative; and to such a one, neither do we ascribe any thing at all. The two Apostles both instancing in him, to confirm their seeming contrary assertions, makes it evident, they are to be referred to the several Tribunals, of God, and ^{Or the Eyes and} of Conscience. But if he will ^{Judgments of others} give me lieve to mind him, that the *Franciscans* in the Council of *Trent* were of opinion, that Works done before Faith, were truly meritorious in the sight of God; and how *Sir Knelme Digby* doubts not to say, The old Philosophers (without Christ, for so we all know they were) if any of them followed the Dictates of right Reason (no Grace is there mentioned) might attain Heaven; it may abate his anger at the Expression I there used.

I have set my self to School again, that I might improve my knowledge in the Romane, as well as the Latine Tongue; and have learnt from those Doctors at Trent,

History of that Council, fol. 237.

That there are some actions which cause Grace, not by the devotion of him that worketh, or of him that does receive the work; but by virtue of the work it self. And,

That Prayers in absolution are only laudable, not necessarily ad-

Fol. 349.

ded to, I absolve thee: So making the Efficacie to flow, ab Opere Operato. Thus I conceive is to be understood what I have more than once read in their Books; That to the merit of Prayer, it suffices that the words be repeated; but, if a man have a particular request to put up, it's necessary the heart and affections accompany them in that desire. I think now, there's no great difficulty in construing Opus operatum; nor was I much out of the way, when I applied it to their practice in their Sacraments. I do not conclude, that all those who delight to be styled Roman Catholicks (making light of the latter appellation, if not ushered in by the former) are guilty of all this high Treason against God's Truth; nor of Misprision of that Treason neither: for I am confident, very few of the Laity amongst them are privy to such bold Positions as are maintained by Vasquez, with the now predominant Faction of the Jesuits, and

and their adherents; yet it were well they would consider, whereunto their implicate credulity would lead them.

I once had from the mouth of a Romanist, (whose memory has all the reason in the world; to be ever dear to me) an expression wherewith I was much taken, as neighbouring very near unto Truth, and far from the malignity of some I have before cited. When I insisted upon the Righteousness of Christ, as our justification; it was answered, The difference laid only in the means of applying it; and, that, not only faith, but the exercise of all other vertues was that means. **I** have already declared, how this is attributed to the instrumentality of Faith; it alone being that Grace which is capable of laying hold upon Christ, held forth to the Soul, in the promises of the Gospel; and as it is a quality inherent, it does not justify, no more than other Graces. **N**ow, if all Papists would grant, that only the Righteousness of Christ is to be brought before the Tribunal of Gods justice; I should, without any difficulty, yield, that all other vertues are inseparable adjuncts to Faith, and admit them to the Office of applying (as without which Faith has no such power, nor indeed can at all subsist) though not to the Office of justifying. Cloath

Faith does not consist in a belief that we do believe; but in an assiance bottomed upon such Trials as Scripture holds out.

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me but with the Garments of our Elder Brother, so that nothing of my own may come in sight, & I shall be less solicitous after what manner it be got on. **The Pelagians**, for all their Confession that they had their Souls, and all the faculties of them, their wills, and all the abilities thereof from God, yet could not free their Opinions touching free-Will from the just imputation of Heresie: So the Church of *Rome*, though she draw the fairest colours she can over her Doctrine of inherent Righteousness & Merit thereby (acknowledging the first rise of that power to be from God) yet (for as much as she places the formal Cause of Justification in a wrong place, whilst that is made a quality within man) cannot wipe off the Error of their Tenent, which puts them under the Condition of, *Do this and Live*, never since the Fall, required by God, in the full extent thereof (the perfect fulfilling and keeping all his Commandments, yet this all Papists are obliged unto) from any meer man. For the Gospel, in its Epitome, was early preach't to *Adam* presently after his defection, and so ran through the Administration under *Moses* (whose Ordinances, Sacrifices, and Ceremonies were full of Representations of Christ) as Believers are truly said to have imbraced the Promises, *Heb. 11. 13.* to have drank of him (*1 Cor. 10. 3, 4.*) in those times;

Progeny of Catholics and Hereticks,
lib. 2. cap. 21. pag. 80.

times ; and were not under the Covenant of Works. But I am almost driven back into the Ocean, when it's time to bring my Bark to shore ; I will therefore draw in the Sails, and strike Anchor, only adding this Advertisement.

They have long since been invited by the Pen of a very modest and temperate Adversary to demonstrate ; That certain Articles of their Creed, which surely are main ones in their esteem (for they proclaim every Oppugner of them no less than Heretick) were held for Orthodox during the first five hundred years after our Saviour, *Viz.*

1. **That** *there is a Treasury of Saints Merits, and superabundant satisfactions to be disposed of by the Pope.*

2. **That** *private Masses, wherein the Priest says, Edite & bibite ex hoc omnes, Eat and drink ye all of this, yet eats and drinks only himself, have their Authority from the practice of Christ or his Apostles.*

3. **That** *the Laity are excluded from receiving the Sacrament of the Lords Supper in both kinds by Christs Institution.*

4. **That** *the publique worship of God in the Church, may, or ought to be celebrated in an unknown Tongue.*

5. **That** *the Popes Pardons are useful or necessary to release souls out of Purgatory.*

6. **That** *extream Unction is a Sacrament, properly so call'd.*

7. **That**

7. **That** ~~we~~ *may adore God by an image.*
 8. **That** *the Pope cannot Err, in matters of Faith.*

If they have already made this out ; I pray you enrich me with the knowledge of it : if they have not yet gone about it ; put them upon it, and suspend your compliance with them till they have effected it : **But** if they fail, as I suspect they must, of performing it ; what excuse can you have , if you disclaim not *their* Communion, who have so grossly abused the world, with glorious nothings , and meer pretences ?

F I N I S.



Part II.

*Some Rubs laid in the way of those
Jehu's , who at this time seem to
drive-on so furiously ; which they
must, necessarily, either remove , or
leap-over , before they can arrive
at the Supremacy, or Infallibili-
ty of the Roman Church.*

- I. **I**F those words, *Tu es Petrus*, ve-
sted him in an absolute prehe-
minency over the rest ; Why
did the Apostles afterwards
ask, which of them should be
Chief ? And why did not our
Saviour thereupon plainly satisfie them ; but
chose so to determine the Question , as to
convince

convince them of the vanity in that Enquiry? *Mark* 9. 34, 35: But if an infallible Judge, in all Controversies, were thereby to have been for ever introduced, the Wisdom and Goodness of Almighty God would not have left a Point of so vast concernment to the whole World (in all its successive Generations) without a clear and evident Precept.

2. From that minatory Exhortation (*Rom.* 11. 18, 19, 20, 21.) we collect a possibility (for it's indifferently level'd at all *Gentile Churches*) and particularly directed to *Rome*) that no less She, than any other, may be cut off.

3. Where *St. Paul*, *Gal.* 2. magnifies his Office in reference to his Apostleship over the uncircumcision, and seems to confine the jurisdiction of *St. Peter* within the limits of the *Jewish Pale*; he ought, rather, without more to do (if a succession of infallible truth, to be derived from *Cephas*, to the Chair of *Rome*, had been foreknown by him) to have directed our Eyes thither.

Again, where *Acts* 20. 29, 30, 31, 32. he sadly foretels the Church, that after his departure, grievous Wolves should enter in, and amongst them many should arise speaking perverse things: He adviseth them, not to make (in that case) their addresses to him, that should then happen to be *St. Peter's Successour* at

Rome;

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Rome; but commends them to the word of God's Grace to be built up and established by it.

4. St. *John* an Evangelist and the beloved Disciple (out-living *Peter* about thirty years) should have ought subjection and obedience to *Linus* or *Cletus*, if the primacy of *Rome* had risen out of St. *Peter's* ashes.

5. The Apostles send from *Jerusalem* to *Samarina*, *Peter*, and *John*, *Acts* 8.14. which is not, certainly, any great sign of St. *Peter's* jurisdiction over the rest; since the very best in a Nation, are never sent out, be the Embassage never so great or honourable; and where those that seemed Pillars are named, *Cephas* has but the second place.

6. When that Article which relates to the Catholick Church was made a part of the Creed; there was not a Bishop, nor a form'd Church, nor peradventure so much as any particular Christian at *Rome*.

7. Ere ever *Rome* durst be so hardy, *Constantinople* (in the person of *John* her Bishop) grasped at the Title of Universal; which, then, was lookt at as so prodigious a Claim, that for it *Gregory* the First pronounced whomsoever should aspire towards it Anti-Christian. And good reason had he so to do, since the third Council of *Carthage*, Canon 26. provides, The Bishop of the first should not be termed

Head or Prince of Priests. And when afterwards *Rome* would needs challenge an authoritative Supremacy (not from the Emperours Laws or Presence, which, indeed, was the true foundation of all the preheminency the Antients do at any time give her ; but) from *St. Peter* ; She should have remembred that *St. Basil*, in his *Epistle* 32. gives to *Alexandria*, and in his 50. to *Antioch*, the better right : Which yet he speaks not as conceding, to any of the Seats of *St. Peter's* Infallibility or Supremacy over the Rest : But to convince the Western great Pretenders, by their own way of Argument, (as *St. Paul* does the denyers of the Resurrection, *1 Cor.* 15. 29.) having in his 10. left something of another nature for the Westerlings to chaw upon. And in truth that smoaky Pride he there mentions, could never ascend to its height, or any fixation, till in the midst of the distractions that fell upon the Empire, the bargain was (add fairly, if you can) struck up with *Phocas* that murdering Usurper of his Masters dignity ; and the possession continued by the weak Concessions upon strange Interests, and Perswasions, of some late converted, and but lately Catechised Princes.

8. The contradictory Sentences of Pope *Sextus* the Fifth, and *Clement* the Eighth, as to the use of their different Editions of the Bible ;

ble; The inconsistent results of Councils, the First of *Nice*; and those Later of *Constance* and *Basil*, as to the Priests marrying, and the Cup to the Laity; That general one, the Seventh of *Constantinople*, as well as that of *Frankford* compared with the Second of *Nice*, as to the use of Images; Nay, the undoubted mistakes of the *Roman* Council approved by *Nicholas* the Second (*vide Daven. de Jud. cap. 23*) of that held at *Neocesaria*, confirmed by *Leo* the Fourth, do clearly speak out thus much, That Infallibility is not to be expected below the Moon. During the great *Arrian* deluge, several General Councils obtruded their Errours upon the World; and at last, *Liberius* subscribed to them; whether through fear, infirmity of old age, tediousness of Banishment is not material, done it was; and what hath been, may be.

9. The Contests betwixt Councils and Popes for Superiority, could never have happened; nor would so many learned men have militated, with their Pens, so freely on the Councils part, if then, or in the Ages before them, the Popes Infallibilitie had been settled an Article (yea the chief Article, as now 'tis held forth) of the Christian Faith: Nay sure those of *Constance*, and *Basil*, durst not have decreed themselves above the Pope.

10. If his Holiness have indeed the undoubted

doubted Privilege of *never erring Decision*, he might do well to exert its virtue in those Points of the *Seat of Supremacy*, the *power of the Will*, and the *reason or ground of Merit*. Why will he suffer, for want of clear speaking, his own great Doctours to clash, and the whole World to fluctuate in uncertainties, and under dissatisfactions?

11. If we had lived when two or three Popes were up together, each one Anathematizing the Adherents of his Antagonist (which was once and more for a long time the case) what course could we have taken to discern the infallible Head?

12. Since *Hierome* informs us, *Si autoritas quaratur, orbis major est urbe*, in his Epistle to *Eugarius*, Printed at *Basil*, Anno 1565. Since *Cyprian* assures us, *Pari omnes inter se fuisse auctoritate Apostolos*, *Tract. de Simplicitate Prælat.* Printed at *Colen*, Anno 1544. (neither was *St. Peter* himself, if we consult his first Epistle Chap. 5. ver. 2. and 3. at all ambitious of being Chief amongst his Fellow-Elders, or a Lord over God's Heritage.) Since *Amb. de Pæn.* hath taught us to say, *Non habent Hereditatem Petri qui fidem Petri non habent*. But especially since we find the *Bereans* not only approved but commended for searching (even in case of the Apostles own Doctrine) the Scriptures, whether these things were so; we are bold to

call

call them (our Adversaries) to that Test. And since the value of this Cardinal Point (for no less than the whole Frame of their Religion, as it is distinguished from ours, turns with it) must stand or fall, according to the success of the several Controverted Heads; I shall single out one which seems to me to be more considerable than any of the Rest, and give a short, but, I hope, a clear prospect, into the grounds whereupon we build our Dissent from them, in the great Doctrine of Justification. And if that Church may be discovered to have trod awry in one particular, the more than stupendious Fabrick of her Infallibility, *Mole ruet sua*, must fall of it self. Reflect then upon it under the notion (for I desire rather to contract than widen our differences; though I have not a few things to say against that congruous kind of merit, which they'l have to deserve the Grace which makes their after good works meritorious) of that by them termed the *second Justification*, that inherent Righteousness, whereby, they say, they may perfectly fullfil and keep all Gods Commandements, truly deserve Grace in this World, and Glory in the next, together with remission of sins (*Prog. of Catho. lib. 2. cap. 21.* which their *Rhemists* rather chuse to say is recompensed than rewarded (because that word is sometimes applied to the Alms we bestow upon a meer

Beggar, who deserves nothing at our hands; with eternal life; Justly and equally answering to the weight and time of our travel; a Debt, but by no means a free gift, on 1 Cor. 3. on 2 Tim. 4. In respect to which *Vasquez* is not afraid to affirm, *Post infusam Gratiā*, after Grace infused our Works are so perfectly meritorious of eternal life, that it cannot in Justice be denied them.

Frustra igitur, In vain therefore after such inherent Grace were it to expect a continued imputation or application (by faith) of Christ's merits. Yea so violent is that Jesuite, in propugning these audacious Expressions, that he lets flie on all sides against both antient and modern Divines, that flie not to the same height, calling in the definitions of the *Trent Council* to bear witness, That inherent Righteousness has (of it self, without being eased or lightned by the favour or condonation of God) power enough to wipe off the stains of sin. And to clear all, he will have us to understand, that they never request of God, that by the merits of Christ the reward of life may be given to their worthy and meritorious Works, but that Grace may by Christ be given them, whereby they may be inabled worthily to merit that reward; and, that no Accession of dignity does come to the Works of the Just by the Merits or Person of Christ, which they

should not have had, if done by the same Grace bestowed by God alone without Christ. These are *duri sermones*, hard of digestion; and yet they would have us by one strenuous Act of implicit Credulity, to down with them, and to suspend our whole Belief, upon the most imperious dictates of their supposed infallible Church: But we have not so learned Christ. And (as to my part) after a long and diligent search (whereto never any could be more engaged than my self) I despair of ever finding any more sure, or near way to Heaven,

Than by re-	{	Sanctification	{	all my	{	Sins	{	1 John 8. 3.
nouncing in		Justification		Graces		Dan. 9. 18.		

Than by hav-	{	Repentance	{	towards	{	God	{	Acts 20. 21.
ing unfeigned		Faith		Christ		Isaiah 64. 6.		

Matth. 5. 17, 18.	{	Matth. 22. 36, 37.	}
		Luke 10. 27, 28.	
		Rom. 3. 31.	

We find that Law which, had it not been weak through the flesh, should have given Life, both declared and established: Expounded too we find it by *Bernard de verb. Es. Serm. 4.* who reminds us, That it requires (even yet) *Obedientiam rectam*, according to the Rule;

all that is, only what is prescribed; *puram*, free from all blemish in manner and measure; *firmam*, steady, and without any intermission. *Chrysostome*, upon 2 *Cor.* 5. holds out, as requisite to our Justification, a Righteousness wherein there must not be either Spot or Stain. The Law, thus applied and understood, is still (before God's Tribunal) the Matter of our Justification, and there to be pleaded: but where to be found? If we confine our search to within our selves, and fall seriously to ponder our best Works, either of Nature or by Grace; we shall find it a Yoak, which we (no more than our Fathers were) are not able to bear. Hath God any where discovered that he has drawn off something from its expectation, in order to its giving us Justice (in his sight) upon more facile Terms? I think not. If then, a fulfilled Law, and that the same was first given, must be presented to God for our Justification, that we may appear faultless before the presence of his Glory, *Jude*, ver. 24. Where may we seek it, and not lose our labour? Let them that have a mind look amongst the Rubbish of their Performances; whilst we, with a thankfully-humble boldness, do contemplate

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What it is,	{	Dan. 9. 24.	Where,	{	Col. 1. 19.	How had,	{	Fob. 3. 14, 15.
		Fer. 23. 6.			Fob. 1. 16.			Rom. 3. 22.
		Rom. 10. 4.			Rom. 5. 17.			Gal. 3. 24.
		Isai. 45. 25.			Col. 2. 10.			Phil. 3. 9.
		46. 13.			2Cor. 3. 21.			
					1Fob. 5. 11.			

Let us now call in some Evidence, and enquire whether the Protestant Cause be so altogether unbefriended by Antiquity, as some of our Adversaries are desirous the World should believe : And 1. what we meet with in *Athanasius*. We find *Tom. 2. That the fulfilling of the Law wrought by the first fruits, Christ, is imputed to the whole Lump,*

2. *Gregory upon Ezek. Hom. 8. I will give it you in the Original ; because there is one Word, the just force and importance whereof our English can, I think, but hardly reach : Justus noster Advocatus nos defendet in judicio, quia nosmetipsos & cognoscimus, & accusamus injustos : Non in Fletibus, non in Actionibus nostris, sed in Advocati nostri Allegatione confidamus.*

3. *Chrysostom upon 1 Cor. 1. 30. It is not said he made us Wise, Just, and Holy ; but he is made unto us, Wisdom, Righteousness, Justification, &c. Upon Rom. 10. There is no cause thou shouldest fear as a Transgressor of the Law, if thou believest in Christ ; because thou hast fulfilled it, and received a far greater Righteousness.*

4. *Basil*

4. *Basil. de Humil. Hom. 51.* This is perfect and full rejoycing in God, when a man boasts not of his righteousness; but knows himself void of true Sanctity, yet justified by Faith.

5. *Gregory Nyssen*, on those words of our Saviour, *Beati qui esuriant iustitiam.* It seems to me, saith he, that our Lord, by mentioning Justice, doth propose to the appetite of his hearers his own self, who is made unto us wisdom from God, Justice, &c.

6. Another from *Chrysostom* upon *Rom. 4.* That one destitute of Works should be justified by Faith, might, perhaps, seem well to be: But that one adorned with vertues and good works should, yet, be justified not by them, but by Faith only, is admirable.

7. *Bernard*, who every where gives us cleat glimpses of this light, lets it shine broad out in his 61. Sermon on *Canticles*, where he calls us under shelter of that Long, Large Eternal Righteousness of Christ; professing, He will make mention of that only. And why must not Jacob attain the blessing without the garments of his Elder Brother? but to impart to us the knowledge, that we must have ingress into Heaven, no otherwise, than under the Tegment of Christ's Merits. I may well, says he again, *Ep. 190.* call my self Just, but 'tis by his, Christ's, Justice; and what's that? even Christ the end of the Law, for Righteousness, to all Believers.

ers. *It is not a short Cloak* (adds he further) *that cannot cover two.*

8. Besides *Augustin's Non nobis*, and his *Si- cut* found and usually observed in his *Peruse* his 45th. Sermon *de Temp.* and you will find by him, that it's the fulness of *Vertue* which the Law means, when it says, *Thou shalt not Covet*; then adds he after this manner, *It cannot be fulfilled.*

9. But *Sedulius*, on *Rom. 10.* shews how it may; saying, *Perfectionem Legis habet qui credit in Christo.*

10. Both *Irenæus* and *Augustine* do most clearly design that particular *Act* and *Office* of Faith, which respects our Saviour, whilst they expound *John 3. 14.*

11. *Ambrose de vita beata, lib. 2. cap. 2.* upon these words, *Odoratus est odorem vestimentorum: Peradventure* (he saith) *it's meant, that we are not justified by Works, but by Faith; because the weakness of our Flesh is an impediment to our Works; but the Excellency of Faith doth cover the errors of them.*

12. As we begun, so we will end (though it were easie to bring a whole Cloud of reverend Authors to attest this thing) with *Athanasius, de incarnatione Verbi: It's impossible that Purity and Innocence can be exhibited in humane Nature; unless it be believed that God was in the Flesh, who brought into the World a Justice*
free

free from all sin: Because we are made partakers Hujus, (render it how you will of him, or of this) we shall live, and be saved: For, illud, non est justus in terra (adds he) belongs equally to us all; and for that reason, he descended from Heaven, who was to impart Righteousness (ex se) out of himself.

These proofs are not cited in order of time, as they were writ; but in course, as they seemed best to make out, what I have said before in this Point.

13. Ambrose upon Rom. 10. He that believes on Christ hath attained the perfection of the Law: For; seeing (of old) none were to be justified by the Law, because none fulfilled it otherwise than by hoping in Christ promised; Faith is introduced to believe the Law fulfilled: That, all things else laid aside, Faith might satisfy, both for the Law and Prophets.

14. Augustine again, in his 200. Epist. The Law says, Thou shalt not covet, and it says so, not for that here we are absolutely able to perform that Command; but to shew towards what our Endeavours are to bend themselves.

15. Theophylact on Gal. 3. No man can do what is prescribed in the Law; and by its Sentence he that does it not is accurst: So it comes to be the Office of Faith to give the Blessing.

16. To all such as esteem the Law so easie or possible to be fulfilled, let me recommend

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Bishop Davenant's Treatise de *Justitia Habituali & Actuali*; and particularly the 49th. Cap.

17. Hierom on 2 Cor. 5. 21. *Christ being offered for our Sins, received the name of Sin; that we might be made the Justice of God in him, not our own, nor in our selves.*

18. Origen on Rom. 6. 23. *Well does the Apostle here continue the Metaphor he had before taken up, that he might affirm Death, the due pay of such as fight under the Standard of the King of Sin, to be their Wages: But it would have been as much unfit to say, God gives Stipends to his Souldiers, but a free Gift and Grace.*

19. Theodoret in *Sophoniam* cap. 3. *The salvation of men dependeth upon God's mercy alone, for we do not attain unto it as Wages. And on this very place (viz. Rom. 6. 23.) his words are: Hic non dicit Mercedem, sed Gratiam.*

20. Lastly, our venerable Country-man Bede on Psal. 23. *And thus, that the godly man shall be well rewarded, non ex meritis, sed ex sola gratia. Anselm, once our Archbishop, has left behind him this great Truth (inconsistent, sure, with those Rhemish Annotations I formerly touched, or the bold dictates of Vasquez) That if a man should serve God, and that most fervently a thousand years, he should not condignly merit to be half a day in the Kingdom of Heaven.*

Heaven. And more fully to our purpose in his Book *de modo visitandi infirmos*; If Satan say, thou hast deserved damnation; answer thou, I set Christ's death betwixt me and my evil merits; and I offer his merits for that merit which I should have had, but do want now. Lest we should apprehend (as the confident and diligent Factors for the Roman Cause could be content to have us) that their Opinion in this Point, had been derived to them through the long Current of 1600 years, let us ponder the words of *Thomas Waldensis*, who lived a man of great learning (even when the thicknes of this darkness began to overspread the face of the earth) *Tom. 3. de Sacram.* He professeth his utter dislike of that saying, *A man may by merits be worthy of Heaven, of this Grace, or that Glory*: However, says he, (to here their rise) certain Schoolmen have invented the Terms of Congruity and Condignity. I do repute him (adds he again) the more faithful Catholick, more sound Christian, and more consonant to holy Scripture, who does simply deny such merit: And confesseth; That no man merits Heaven, but by the Grace of God, or will of the Giver; as all the former Saints and whole Church have written. The same may be collected from *Erasmus*, who may certainly pass for a sufficient witness in Matter of fact, *Epist. ad Stephanum Rhodricum.*

From

From these premises we, I hope, may with safety and confidence (after it is past for Law, upon the venerable Bench of Primitive Antiquity, and *veritas*, truth, is, *non quod antiquum*, not what had got a prevalence in our Grand-fathers or Great-grand-fathers days; but, *quod antiquissimum*, what from the beginning was so) affirm, That even now, under the Gospel, Justification cannot be absolved towards a Sinner, but in the contemplation of Christ's Righteousness, whereby he, and none but he, fully answered all the demands of the Law. Nor is it any prejudice to our Cause at all, that in the writings of the Latin Fathers. the Terms *Merita*, *mereri*, and *Justificationes* do frequently occur; since their importance with them for the most part is, singly, *works*, not the *desert* of working, but particular Acts of Justice; and *mereri*, to attain unto, or procure (as the way whereby, not the cause wherefore) the Reward of Heaven: which is largely, as well as clearly manifested by our Bishops, *Usher*, *Davenant*, and *Downham*; their true sence and meaning being not contrary, but subordinate to our Doctrine. We shall not fear therefore to say with St. Paul (compare *Rom.* 4. 3, *Ja.* 2. 21.) That the best man living must expect Blessedness without Works, by Faith alone; and yet that Faith must not, nor indeed can, be alone in any good man: For it is as infal-

libly

libly true, which St. James tells us *cap. 2.* That Works do in the sight of men, and to our own Consciences justifie us: supposed or mistaken Faith alone, being dead and ineffectual, can do nothing at all thereto. How this goodly Building of condign merit, or Justification by the desert of inherent Righteousness, hath a very congruous foundation on the doctrine of Free-Will, *Alphonsus à Castro* gives us to understand, *Lib. 7. de hares.* when he says; *For this, even because we consent to God's Monition, when we might have dissented, Wages are ow'n to us, and from thence is our merit.* If by this Monition they intend but a bare ineffectual swasion, and then leave Nature to determine in that work, which is not brought to pass but by the mighty power of God, *Eph. 1. 19.* the difference betwixt them and the *Pelagians* of old, is sure but very minute, and scarce perceptible: The one (though they would not hear of the energy of Grace, yet) acknowledge, that Nature, which they so much exalted, was the gift and work of God: The other (though they seem to assign a kind of Grace to the Conversion of a sinner) coarct its operation under such Terms as render the whole business, in a manner, the Fruit of a man's own acquisition.

Three Questions there are very pertinent to this Controversy, which being resolved, are so

so determinative of the Point, as leaves the Judgement no more room farther to be sitate.

1. What state the Father of the Faithful was in, whenas St. Paul, *Rom. 4.* assures us, he was Justified without Works? The *Romanists* allege, that this is to be understood of Natural Works, done before, or without Faith. Well; but *Abraham* was called of God, and answered his call, had received and imbraced the Promise, *Gen. 12.* built an Altar, and twice thereat invoked the Name of the Lord, *Gen. 13.* had solemnly been blessed by *Melchizedek*, *Gen. 14.* had a Testimony given by God, that he was his particular care, *Gen. 15.* had performed several Acts of Righteousness in Faith, as is apparent from *Heb. 11. 8, 9.* and was now about an hundred years old, *Rom. 4. 19.* yet after all this, of him it is spoken, and by St. Paul drawn to general application; That by Faith without Works, (this is without any consideration had on God's part to their merit) he was Justified.

2. What Law is it whereby St. Paul affirms; *Rom. 3. 20.* that no Flesh can be justified? Even that Law which to other necessary uses he was careful to establish, *ver. 31.* by which cometh the knowledge of Sin, *Rom. 7. 7.* which is holy, just, and good, *ver. 12.* spiritual, *ver. 14.* Encomiums that cannot be given

to the Ceremonial, and therefore must be of force against that Doctrine, whereby Justification is made to consist, in either habitual, or actual holiness; all which is nothing but conformity to the Moral-Law, too weak, through the flesh, for such an end.

3. What sort of Grace is there designed, where St. Paul (having by all his preceding discourses, thereto ascribed Justification) subjoyns, *Rom. 6.* this caution, *What then? Shall we continue in sin, that Grace may abound?* It's not at all possible, or imaginable, that any body, how egregiously wicked, or how stupidly gross and dull soever he were, should be of opinion, that by continuing in sin Grace inherent could abound. By infallible deduction, then, it follows, That the power of justifying is not by the Apostle left in the hands of such Grace, but rests in that gracious imputation of Righteousness through Faith, which makes our Salvation from one end to another, the free gift of God; as we find it contradistinguished to the wages of sin, *Rom. 6. 23.* Let not any Romanist, here, think to come off by alleging, that they hold the eternal punishments of sin to be remitted by the Sacrifice of Christ; which being done, there then remains their good deeds to merit glory in Heaven: For, pardon relates only to the person of the repenting sinner, not at all unto the deviou

devious works, so as to render legitimate what was in the commission criminal. But the Law, which takes no notice of Pardon, remains unfulfilled by the party absolved, still: And a righteousness, adequate to that, must be found, before we can claim the rewards of life. Nor let them imagine the business is salved, because some of them build the reason or ground of merit on the promise and acceptation of God: for neither can they shew that ever God made his promise of such a Tenure; nor yet will *Vasquez* (and therein he pretends fully to know the mind of the *Trent Council*) suffer that to pass as Catholick Doctrine: for he tells us, *If our works be not of themselves, before the Promise, worthy; and after the Promise do become worthy; it must follow, that for their dignification, or to make them acceptable, the Merit of Christ must needs intervene, and be imputed.* *Disp. 214. Chap. 6.* That what I have delivered in this Point, is the very Mind, Sence and Precept of the *English Church*, whereto I desire to approve and submit my self, is manifest by her eleventh Article, thus made up: *That we are justified by Faith alone, is a most wholesome Doctrine*; referring us for farther explication to her Homilie of Salvation: and there we are directed to the right Object of Faith, as it justifies, *viz. Christ suffered death for us, Christ fulfilled the Law for us.*

As Utensils, or a kind of hang-by's on to their main Point of *Justification* by the merit of *works*, follow an whole Legion of *vendible Pardons, Indulgences, Dispensations*; *Termes* which in the *Primitive Church* signified no more than certain relaxations of Penances imposed upon Delinquents, and upon evident signs of their amendment mitigated to the persons yet living: Whereas, in the after practice of the *Romanists*, they degenerated into such notorious superstition (as applied to the dead,) and into so great impiety (as extended to the living,) that they have left skars upon the face of their Church, which cannot pass for beauty-Spots. Of this we have all *Germany* for a witness: for not onely *Luther* (from the extream grossness thereof (when he saw those goodly advantages made the wagers in a game at Dice) took occasion to write against them: But the whole Imperial Dyet at *Norimberg, Anno 1522.* gives them a chief place among their 100 grievances represented to the Popes *Nuntio* then amongst them: So that we doubt not but we do well, in accompting them but as superstructures reared with untempered Mortar, which we are sure will (as Wood, Hay, Stubble) perish, and not abide the fire, that spirit of burning mentioned, *Isai. 4. 4. Matth. 3. 11. Cor. 3. 13.* It will be worthy the while to hearken (perhaps with more attention than the Legate

gate *Franciscus Theregatus* did, for I do not find there was any present redress) to the complaints of those *Germans*. You shall have them then, out of a Copie printed 141 years since, and published by Authory, faithfully done into English. They usher in all the rest by this comprehensive one, which might have indeed a great many in the belly of it: And, as we pass the threshold, we cannot but take up this Note, They fix the blame not upon the irregular exorbitant actings of some particular ill-governing Minister. But the Preamble runs thus:

An hundred grievances of the sacred Roman Empire, Princes and Nobles, which they put up to his Holiness his Legate against the Roman Chair, and the whole Ecclesiastical Order, Anno 1522.

First, "This is not the least, nor the last to be
 " mentioned, that many things are prohibited,
 " many things imposed, by humane constituti-
 " ons, which are not commanded or forbid
 " by any Divine Precept: Of such sort are, The
 " innumerable obstacles invented for the pro-
 " hibition of Marriage, drawn through so ma-
 " ny degrees of affinity, and consanguinity:
 " The injunction to forbear meats, which God,
 " notwithstanding, has created, indifferently,

for the use of Man ; and the Apostle so teach-
 eth, They may be taken with thanksgiving :
 These and the like stand in force, till money
 (which thus makes the *same* thing lawful to
 rich, and criminal to poor) procure a Dispen-
 sation. By the casting of such illegal nets,
 not only a vast quantity of Treasure is
 caught in *Germany*, and hoisted over the
Alpes ; but a most unreasonable iniquity is
 exercised upon persons equal in Christianity :
 Whence arises great scandal, and heart-burn-
 ing, whilst the less able sort do find them-
 selves intrapped and held fast, only because
 they have not those Thornes of the Gospel
 riches ; as Christ more than once terms
 them.

2. Of the same stamp are the proceedings
 as to set times for marriage ; done it must not
 be at such and such seasons ; that is to say, if
 the parties think to do't for nothing ; though
 in the mean time both Ecclesiasticks and Se-
 culars live most luxuriously : but if Coyn e-
 nough appear, that makes all pass into just
 and right : this likewise is a cunning pick-
 lock to the *German* Coffers.

3. They tell him how long this unsupport-
 able burthen has laid upon their backs ; that,
 Whensoever some Church is pretended to be
 in building at *Rome*, or an expedition to be
 made against the Turk, then, under the no-
 tion

"tion of a pious Contribution, the very bot-
 "tom of the *German* bags must be turned out ;
 "and, what is more considerable, by these Im-
 "postures managed by a sort of Preachers for
 "the carrying on that work purposely set,
 "true Christian Piety is almost justled out of
 "the Nation. For, (*that they may to most ad-*
 "*vantage put off that sort of Ware*) no end is
 "made of crying up those Bulls, ascribing
 "thereto a wonderful and unutterable power
 "of pardoning sins, not only past and to come
 "unto the living, but also, unto the dead, who
 "are, as they call it, in the fire of *Purgatory* ;
 "yet not unless something jingle from the fist,
 "By these mercenary Indulgences, not only
 "our Country is drayn'd of Treasure, but the
 "fear of God extinguished, when every one
 "must needs frame to himself a perswasion,
 "that he has purchased a secure liberty of
 "sinning. Hence are Whoredoms, Adulter-
 "ries, Perjuries, Slaughters, Thefts, Rapines,
 "Extortions, and the whole kennel of such-
 "like wickedness. For who will any more
 "be aw'd from evil, when once he is brought
 "to think, that for money he may have a li-
 "cense to sin here, and impunity in the world
 "to come ? Especially (*add they*) our *Germans*,
 "who are behind none in forwardness to im-
 "brace any thing, that has the countenance of
 "Piety,

4. But they assure him, "The people are now grown by use so knowing of those deceptions, (since they discern the Corn goes to the wrong Mill) that now when there is really a need of their aid, they will not part with it. Next is represented, how "particular Causes are referred to *Rome* it self, and there, if the just have no money, he cannot be quit; if the unjust have, he may return home not freed from censure, but fenced with a Dispensation for the future: and then, what cares he how flagitiously he live, since every Hedge-Priest has power by the already procured Indulgence to absolve him?

Then they follow another sort of Indulgence-mongers (their *Stationary* Preachers of them) through all sorts of Villages and Habitations of men; standing amazed to hear how confidently they bear the vulgar in hand, that it will make highly for the thriving of their Families, if they give somewhat yearly to such a Saint, whose prayer they set forth (suppose *St. Valentine*, *St. Hubert*, &c.) but this Pension must go through the hands of those Priests. Again, they inroll every one of these poor men for a reward, under the protection of some Saint, making them believe an immunity from some disease or other, which would for the year be the consequent thereof. In all which there is no greater design, than to exhaust

haust their wealth. This custom taking its rise from St. *Anthony*, has now got an universal influence upon all maladies; for you cannot name one, over which these Stationaries do not assign some such Saint to superintend: by this, sucking the very heart-bloud from these credulous persons, and eating the very bread out of their Childrens mouths. Then they lay open all the practices of another sort of begging-Fryars *Terminarii*, who play their pranks too, and put in for a share of the Peoples sustenance. Next they travel forward into a large Field, fruitful beyond measure, in Enormities of various kinds, as *abuse of Church-Censures*, *Multitude of holy days*, &c. At length bringing us to the sight of one, which though I had formerly heard of from Authors of unquestionable credit, yet could not take root with me, till I viewed it irrefragably made out by this authentick Copy of so solemn and great a Transaction, viz. That the Church of *Rome* (for it's not to be considered singly as a prevarication, in the managements of some private persons) could suffer a Weed of so vile and poysonous nature, to spread its branches so far and so thick: We see it full blown, and bearing fruit too, where their complaint is thus renewed.

75. "Furthermore, the Officials, drawn
"with infamous and insatiable thirst after Gold,

"not

“not only not discountenance Usury and un-
 “lawful Gain, but do every where advance
 “it. They suffer Clergy-men and Religious
 “of all sorts, (for money still) freely to enjoy
 “Concubines, Whores, Strumpets, and on them
 “to beget Children. But,

91. This Grievance is superadded, “That
 “in most places, even chaste Priests, such as
 “had no intent to use Concubines, are, never-
 “theless, compelled to pay the Rate that such
 “Dispensation would come to, and then let
 “them chuse whether they will take it out
 “or no.

These are Corruptions that naturally, and almost necessarily flow from the Doctrines of Indulgences, Pardons, Dispensations, of Catholick (I mean Universal) practice amongst the Pontificians; for, with us in *England*, we find Grants of the same frame, nay worse, if worse can be: Two Towns in *Essex* given to the Church of *Ely*, by *Leofwin*, to expiate and satisfie for the murther of his Mother. (*Cambd. fol. 440.* of the large English Edition.) And *Alfrid*, the relict of King *Edgar*, founded a Nunnery near *Ambersbury*, having made away *Edward*, who was by the former Wife, that her Son might succeed, *Cambd. fol. 254.* These are deeds of darkness acted in the light: And must we have the Gate of Heaven shut against us, because we cannot but believe, That the Pope,
 who

who interdicteth marriage to men in Orders, and yet by a Law establisheth the Iniquity of Concubination, who winked at such things as these, might, at length, fall asleep, and give the envious Man large opportunities to sow Tares, *Matth.* 13. and 25. or because we cannot swear to all the words of that most imperious Master.

Let us now crave, or if that will not be granted, take lieve to examine how well they have stated this business amongst themselves; how, or whether at all, they agree therein. Some would have us to think (for so 'tis often proposed in gross, and so the greatest part of their own, especially Laicks, understand it) That the high-Priest of *Rome* is no way subject to mistake. But that's not to be defended. Then they inform us, That in Matters of Faith, he cannot err. When they are driven by the Testimony of their best Historians, in the examples of *Liberius*, *Honorius*, and many others, to confess, that this has come to pass: Then; Not when he undertakes to teach the Church. Which likewise being demonstrated by the instance of *John 22.* who both believed, and proposed to others a notable Error about the Souls of the departed: And of *John 23.* who publickly taught, that there was no life after this: Oh then; Not in a General Council. But where is then their always visible, easily

to

to be consulted, continually necessary Judge of Controversies : for under these Notions they commonly infer the reasonableness of their Tenent. The 300 years next to the Apostolick times knew no such thing as an Oecumenical Assembly : the first that ever was would not (if all truth had been to be fetch'd, if all power had been to be derived, from *Rome*) by their quadripartite division of Jurisdiction, have limited *Sylvester*, as well as the other three, to his proper bounds. The third of *Carthage* would not have made a Decree to the contrary : Nor that of *Milevetum* have denounced Excommunication against all such as should appeal beyond their Sees. Neither would the sixth *Carthaginian* Council, so stiffly, have opposed *Zosymus*, then Bishop of *Rome*, and his successour *Boniface* ; till at last they evidenced his pretensions to be false, by the attestation which *Cyrillus* Bishop of *Alexandria*, and *Atticus* of *Constantinople* gave to the *Nicene* Canons. The Pope had his Deputy at the Council of *Basil* : Its Decrees, together with those of *Constance*, confirmed by Apostolick Letters of *Eugenius*, Anno 1449. ratified by *Nicholas* 5. In them the Authority of a Council is set above the Pope, and he is subjected to it. This is certainly to them a very pungent Dilemma : Either let them confess that a Council confirmed by the Pope may err ; or let

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let the Decrees pass for Catholick Doctrine. For our parts, we think, we can bring an infallible instance from this Council, I mean of *Constance*, that they may err: Since in that very Decree which they dared to make against the Communion in both kinds, they acknowledge that they went against the first Institution. But the Jesuites now at last (for what reason they know best) will, after all this pother, have the whole privilege fitted to the narrow dimensions of the Pope's Breast. *Bellarmino lib. 2. de Conc. cap. 12. & 18.* Thus at last, all Councils must be brought back to the Bishop of Rome's Examination, that what he approves may pass, what he is not satisfied in may fall to the ground: *Gregory de Valentia Ann. lib. 8. cap. 3.* Thus the Pope indeed ought to use all good means and diligence to find out Truth: But whether doth he so or no? If he undertake to determine, in a Controversie, he always does it infallibly. This is well and soundly to the purpose: yet before they do vest him with that Prerogative, or ascertain it to him, they put such conditional Qualifications upon him (he must be duly elected, whereto abundance of odd things must concur: he must not openly nor in his heart, which no body can ever understand, be a favourer of Heresie, and the like) as 'tis the hardest thing in the World to know when it is fix'd, and therefore no
com-

competent ground-work to rear our Faith upon.

Popery has its several Depths, wherein the Members of the Romish Communion (however they would bear others in hand, and divers of them may themselves believe, that there's nothing but Unity among them) are more or less immers'd. Yet from a concession made by their daring *Vasquez*, though not made with any design of reconciliation, but upon grounds that must perpetuate the Breach, I can (methinks) bring the most of our English Papists, and a great part of their more ancient and more modest Writers, within the comprehension of true, though not in all regards sound, Belief. That bold Jesuite, where he so eagerly contends for the condigne Merit of Works done by infused Grace, and scorns to derive it from any Covenant or Acceptation, on God's part made, thus argues: (And indeed the consequence is very strong, though the use he would make of it be very impertinent.) His words are: *If our Works were not (of themselves) before any Promise worthy, but became so by vertue of a Promise; the Merits of Christ must necessarily be applied, and imputed, to bring such Dignification to them. (Quest. 1, 2. Disp. 3. cap. 6.)* Now for such among them, as do owne a Tenent that will undeniably fetch in the Merits of Christ (though it be not in a way

way so explicit as is proper for the raising the Soul to those discoveries of strong Consolation, which may flow from the Doctrine rightly understood) I dare not but be so charitable as to think, That if they joyned a sincere Piety to that measure of Faith, they shall have their share in the Resurrection of the Just, at the last Day. Their Notions seem (as to this great business) to run into disorder upon a supposition, That the Merits of Christ are applied to the Works, not to the Persons of the Regenerate.

To fist, therefore, these things a little; Consider:

I. That the gracious Condonation, whereby God is pleased not to animadvert the Obliquities, nor the gratuitous acceptation, which he vouchsafes to our best Actions, can neither of them relate to the Works themselves, nor have such influence upon them, as to render them (now) Legitimate, which were (before) Anomious. Will any body say, or think, That those illegal proceedings, whereof many in *England* were guilty, ceased to be Treason, as soon as the King's Grace had, by the Act of Oblivion, quitted their Persons from punishment? Though God, in like manner, through the greatness of his mercy, do let all our guilt pass into the Land of forgetfulness; yet, there is an holy, just, good, eternal, exceeding broad Law,

Law, which must not pass away till all be fulfilled, which requires the whole heart, and reaches the very inmost thoughts. Notwithstanding Remission, this Law remains unfulfilled still; and poor Dust and Ashes (in whose hands, through the weakness of the Flesh, it fail'd of its End) would be left groveling on this side heaven, if the glorious light of the Gospel did not manifest a new way thither; not by patching up or eeking out the rags of our Works, but by putting on us the Garments of our elder Brother, and by directing us (when we plead with our Maker, for the blessing) to *make mention of his Righteousness only*. The clearest intimation of this is had from *Jen. 23. 6.* and *33. 16.* laid together; where the Spouse and her Heavenly Bridegroom are united, and put together under one Appellation, *He shall be called, yea and she shall be called too, THE LORD OUR RIGHTEOUSNESS*. 'Tis prodigiously strange, it should seem strange to any, that there should be a Communication betwixt the Head and the Members, such as may derive the falshood which is in the one (purposely for that end) unto the other (see *Colos. I. 19. John I. 16. Colos. 2. 9. 10.*) especially when they admit of a Communication of the Members, one with another, by Supererrogation; whereof Scripture is absolutely silent.

Of Prayer to Saints.

THE Agents for the Church of *Rome* (who have, indeed, a singular Dexterity in adapting their Discourses to the frame of the times wherein, and to the temper of the persons wherewith, they are conversant) do think fit to assault this Generation (train'd up to a deplorable inadvertency, through the unsettledness, and discomposure, which lately was upon us) by mincing, or veiling those Doctrines and Practices, most lyable to exception; putting upon them such a varnish as may look best to the eyes of transient, slight beholders. Thus they bear us in hand, that the Adoration paid by them to Saints and Angels, is an innocent, humble, safe thing, whereby they only bespeak (and who will not desire to make a friend in the Court?) those favourites of Heaven to be on their side.

If this were all; yet, since we are sure, that he with whom we have to do, perfectly discerns all the desires, all the necessities of his Supplicants: (a Prerogative no Ambrose on Rom. Potentate on Earth is capable of, and therefore several Patrons are there sought out, the more effectually to inform them :) Since we are sure, there ~~is~~ no Media-

tor betwixt God and man, but the Man Christ Jesus : Since to be adored is so peculiarly due to our great Creator : Since to intercede, is, exclusively to all others, in things pertaining to God, the Office of our Saviour : We dare not make the Angels or Saints departed the Objects of our Devotions ; especially since it is written (certainly for our instruction) *See thou do it not*, Revel. 22.9. But they will give us (or at least we must take) lieve to view a little, by the perspective of their own Authors, those immediate, down-right Applications, they would have it believed, St. *Hierom*, (for they are publisht with the third part of his Epistles; though the style plainly speaks them five hundred years younger) had not only accepted, but rewarded ; being now in Heaven a favourite.

1. Therefore we must make no question, but St. *Hierom* is equal to any of the Apostles ; *John the Baptist* having accompanied him (soon after his departure out of this life) unto St. *Augustine's* Cell, purposely to assure that Father, he would not take it ill, if St. *Hierom* were as much venerated as himself, and to be feared above the rest of the Saints, having more power to prevail with God for whatsoever he please, than almost any other has. We must understand too, that Christ himself, with all the glorified Souls, and the Blessed Virgin, went

went out to meet the Spirit of St. *Hierom*; the same instant it left the flesh, to conduct it with more honour into Heaven.

2. Where it had not been long before, three men, dying all about a time, were brought before the Judgement Seat of God, and were upon the point of being condemned to everlasting Chains; when St. *Hierom* (accompanied by *John Baptist* and St. *Peter*) desired those three might be given back to him, for the reverence and devotion, (I use the very words I find) they had always born him. His suit would not be denied. He then takes them, shews them Heaven, Hell, yea and Purgatory; then joyns them to their bodies again, and sends them unto earth for twenty days, under this condition, that, if in that space they could perform the Penance due to their sins, they should then be admitted into Heaven.

3. During which twenty days, they conversed with several persons here, told many strange and wonderful things (particularly one of them said, That whilst he was dying, many Devils beset his bed, till St. *Hierom* came to send them away, and gave him a better guard of Angels) at the time prefixed departed this life over again, and were buried together in the Yard of that Church where St. *Hierom*'s body lyes: And our Author is confident of their Salvation.

4. Thither, upon a certain day, when his body was to be removed from its first earthy into a Marble Tomb, an innumerable company of people came crowding: The restoring of sight to the blind; the freeing of Demoniacks, upon the touch of his Reliques, were at that time nothing: But a certain poor Widow, having one only little Son, was there, and the Child pressed to death in the throng: In a sad taking she carries her lifeless darling to the Grave, whence *St. Hierom* had been taken; with these words: *Holy, Glorious Hierom, I will never go hence, till thou restorest me my boy*: As soon as ever his body touch'd the ground, the Soul return'd again. And the like befel another also, that had been no less than three days before buried, whom his father took up and cast into the Sepulchre of *St. Hierom*, receiving him immediately from thence alive, whole and sound.

5. We are reminded that *St. John the Baptist* made one expedition more, on his Birthday, into the Church of *Alexandria*, accompanied by *St. Hierom*, both clad alike in rich and precious Garments: In great State and Majesty they came hand in hand through the body of the Church, top-full of people, and in two golden Chairs (placed there, by something like two most beautiful Youths, for the very nonce) set themselves directly before the Altar; a good while

while they remain'd silent, civilly offering to each other the precedence of speech; at last it was agreed, that because the day was solemn for *St. John's Birth*, the other should first chaunt his Praises, which he did succinctly and elegantly beyond humane expression: But then *St. John* fell to work, and so extol'd his Companion, that he left in the good Bishop *Cyril* (whose Vision this was) a great deal of joy and admiration; and he published what he had seen unto all the people.

6. A certain man was infinitely troubled to think what condition his Nephew's soul (a fine, but wild, young man lately dead) was in: at last, by importunities, *St. Hierom* set him before his eyes, manacled all in burning fetters; because he had forgot, at his last Confession, to acknowledge how vainly he had been addicted to Plays.

7. Subjoyn to this another story of an excellently featured young man, who had entred into the Monastical life, but was by his elder Brother over-perswaded to marry; which having done, the same brother of his abused his Bed, and both he and the offending wife were slain by the hand of this youngster: After which he fled the City, turn'd High-way-man, committed many flagitious Acts; but in the midst of all, forgot not to recommend himself to *St. Hierom*, and let scarce any day go over

his head, but, once before night, he would perform something that was good to his honour. Well, at last St. *Hierom* catcht him, by this device; He put himself on the way, where this Votary of his used (with his Companions) to play his pranks, habited like a travelling Merchant; is assaulted by him; but the lifted-up arm, and drawn sword, both remain'd unmoveable in the Air: at which being strangely iraged, the Robber call'd his fellows to fall on: The seeming Merchant besought him (even for St. *Hierom's* sake) to hear him, which words, being uttered by St. *Hierom* himself, wrought so, as they all listned to his advices, and became new men.

8. Let us fetch our next remarque (as my Author has done) out of *Egypt*. One of the same long Robe, a Monk I mean, had, for twelve years, been an example of singular Piety to all his fellows, and so chaste he was, that he abhor'd the sight of a woman, worse than of a Toad: The Devil though, that old Serpent, made many assaults upon, and grievously tempted, him night and day; for two months he valiantly resisted him by fasting, prayer, and providently putting himself under St. *Hierom's* protection: At length, it so fell out, that his Father fell desperately sick, and above all things desired to have one sight of this long absent son before his death, which would infallibly,

libly be hastned and ascertained to him, if he had it not. The scrupulous vertue of the man was such, as (had not all the Convent perswaded him) he would sooner have suffered his father to dye for sorrow, than run the hazard of coming where a Female might happen to be: Over-ruled, home he went: After a while, a Sister of his (who, at his going away, had not age enough to bear a Temptation about her, but was now a very Miracle for beauty) and he, from adverse-sides of the sick mans bed, met with their bare hands, whilst they were performing some necessary office about him: the touch set him all in a flame, and that so burnt up all devout inclinations in him, as, after their Fathers recovery, he lingered there a long time without thought of returning to the Monastery, till as well shame, as his Parents commands, drove him back: But, alas! he was there so perdidly given up to that new and vile affection, as after some while, he, knowing where the Keys lay, resolved to steal out by night, and run all hazards for its satisfaction: This he attempted several times, yet was still so led in a maze, that he could never light on the place where the Keys were, but run from place to place, till morning overtook him. And what, think we, was the cause of this? He had in his Cell the Image of *St. Hierom*, and every day on bended knees before it, did

commend himself to the protection of that Saint; and therefore, that his admirable clemency might be known to all, he kept him from perpetrating the evil he intended: Till seeing him obstinately bent, he appeared to another holy man of that fraternity, and sent him to tell this erring sheep, that (for the reverence he accustomed to do him) he had hitherto secured him: but, if he gave not over his folly quickly, he would throw him out of his protection. The admonition was scorn'd, the poor Monk derided as an idle dreamer, and the next night the Keys were found, and the man let loose to reap the shame and danger of his attempt: But yet St. *Hierom* (for he still kept some kind of Devotion towards him) forgot him not; he suffer'd him to make this experiment of his folly for his own good: By his intercession it was, the man came afterwards to true penitence, and underwent such austerities for years almost two, as is not to be believed; dying, at length, very happily.

9. Take notice of a certain Priest-Cardinals story, *Andreas* by name. He, dying at *Rome*, was accompanied to his Grave by the whole Clergy, people, and his Holiness to boot; all on a sudden the Corps stood up, as from sleep. Whereupon, the Pope (which of them, tell you that can, for my Author fails me here) puts all out, and enters into conference with

revived

revived *Andrew*, who tells him, That whilst he stood at Gods Tribunal, and was even going to be transmitted into everlasting torments, for the excess in meat, drink, and fine clothes, he had given himself unto, a certain man more glorious than the Sun, and whiter than Snow, whom he understood by others that stood by to have been St. *Hierom*, came, and with bended knees supplicated the Judge, that his soul might return again into the body, which was granted and done, in the twinkling of an eye.

10. Worse fared poor Cardinal *Cælestinus*, who being (it seems) an emulator and despi- ser of St. *Hierom*, on a day when they had a great meeting (in the Conclave, I suppose) used some rash and audacious expressions concerning him; upon which he was suddenly taken with horrible pain in his Bowels; and thinking to get ease, by the ordinary way of evacuation, retired himself, where he extruded guts and life together, never more returning to his Companions.

These are, doubtless, Phancies of too gross and coarse a thred, to work up an acceptable Devotion, or a reasonable service withal: But we'll go a little farther, and see whether those Ejaculations, and Orasons, they bestow on (or rather throw against) the Mother of our Saviour, be such, as she is at all like to take in good part.

In

*In a Psalter termed by them Bonaventure's,
printed at Rome, An. 1588.*

They think it reasonable, where *David* advanceth the honour of our Lord, to turn all (by a simple Conversion indeed) to the honour of our Lady. For, thus they invoke her.

1. *Blessed is the man that loveth thy Name (O Virgin Mary) thy Grace shall comfort his Soul.*

2. *Judge me (Lady) for I have not departed from mine innocencie; but because I trust in thee, I shall not be weakned.*

3. *Blessed are they whose hearts do love thee, O Virgin; their sins by thee shall be mercifully washed away.*

4. *Have mercy upon me, O Lady, who art called the Mother of Mercy; and according to the bowels of thy mercy, cleanse me from all mine Iniquity.*

5. *Lady, the Gentiles are come into the Inheritance of God; whom thou, by thy Merits, hast confederated unto thee.*

6. *God is the Lord of revenge; but, thou, the Mother of Mercy, dost bow him to take pity.*

7. We are informed (by Sir Robert Stapylton in his translation of *Famianns Strada*) That *Mary of Portugal*, wife to Prince *Alexander Farnezes*,

Farnexes, called upon her husband, in the Church of *Scala*, to joyn with her in prayer, to the Blessed Virgin; supplicating Christ, that, in obedience to his Mother, he would give them another Son.

8. Which, yet, hath something more of Modesty in it than what *Erasmus* (one that stood enough in awe of the Roman Church) complains of in his time, and taxes both with vanity and novelty, (*Epist. ad Steph. Rhodricum*) That it was then customary to beseech her to compel her Son, &c.

9. And what will they say to him that quotes the places, in their own Writers, which affirm, That the Blessed Virgin appeared, twice, in the place of two Nuns, the fruit of whose wantonness would not suffer them to endure the Probation? Till they disprove it ('tis Dr. *Du Moulin* has it in his *Accomplishment of Prophecies*) I can do no less than stand amazed at so prodigious a relation.

In a Missal I have now by me, I find (besides many other strange things) the Petition directed immediately to *Thomas Becket*, whom they hold a Martyr, because he stiffly maintained the incroachments of *Rome*, made, about that time, upon all Princes; but our Histories hold forth as a Rebel.

Opera

*Opem nobis, ô Thoma, porrige; rege stantes;
 Facientes, erige; mores, actus, & vitam
 Corrige; & in Pacis nos viam dirige.*

What can be said more to Christ himself?

Let them be ashamed of what they sometimes affirm (when they would captivate the judgments of those they fear would be scandalized to hear the utmost, at first) *viz.* They tell such; Prayer to Saints they may chuse whether they will use or no, it's but recommended to them: I say, let them for shame forbear insinuations of this Nature: They know their Council of *Trent* has commanded the Belief of it under an *Anathema*.

After all this, deserves it not a full Consideration, That it is expressely hinted (*2 Chron. 6. 30.*) that *God only knows the hearts of the Children of men*; and this spoken in direct reference to the Duty of Prayer.

We have good information from *Matthew*, our honest Monk of *St. Albans*, in what channel the Zeal, Devotions, Pietie, Learning, and Studies of that Age (*viz.* in the dayes of *Henry the Second*) did run. To say nothing of all that bustle and disquiet this Kingdom suffered about the Rights, Privileges, Exemptions, Jurisdictions of Abbies and Bishopricks, whereby

whereby he renders the Designs, Encroachments, and Imperiousness of *Rome* so plain, that one who runs may read, and discover, That they were both new and unjust. Let us here transcribe, as near as we can to his own sense, a Story or two, *ejusdem farinae*, of the same frame with those already noted.

It was in those days that one *Godric*, brought up at first a Pedlar, then a Merchant, would leave all and go a Pilgrim to *Jerusalem*; return'd from thence, he must foot it to *Rome*; his Mother also will not stay behind; whom he dutifully carried upon his back as often as any rugged or uneasy way oppos'd it self. This journey happily effected, he brings back to his aged Father his long absent Wife again: But immediately betakes himself to an Hermit's Life. Passing therefore out of *Northfolk* (for there he had his Nativity) Northward, he comes at length to *Carlisle*, and there by a Kinsman was presented with a *Hierom's* Psalter; which in a short time, he was able not only to read, but say all without Book. Then he slips from all his acquaintance, and to the wild Woods he goes, which afford him herbs and fruit, his only sustenance for a great while. The ravenous wild Inhabitants of Desarts, (that is, Wolves, Serpents, &c.) would often come and look him in the face, and so quietly pass away. On a certain day, he stumbled upon a certain

certain Den or Cave, into which as he was entering, he heard one bid him, by name, *Welcome*; whilst he returned the salute, by name too, to old *Ailric*, though they had never seen, or heard of one the other, in their lives before. Well; the space of two years, these two made a shift to live together: And then *Ailric* growing near to his departure, *Godric* solemnly adjures (by what warrant is worth a *Quere*) the Soul of his Comrade, that it should not leave that feeble Body, without giving him notice. Very shortly after *Ailric* breathes his last, and something of a round form, after the Similitude of a fervid, burning wind (this is the first time I have ever noted a Similitude given to wind) all shining like clear glass, and encircled round with incomparable white, appeared to *Godric*: But yet (as our Author with great modesty and prudence adds) it is beyond any man's reach absolutely to explicate *Modum Qualitatis Anime*. *Ailric* is now committed to the Dust, and *Godric* comes back again into the Cell, to listen what God will farther reveal unto him, as to his future Course of life. After many Prayers, not only a Voice, but St. *Cuthbert*, appearing, tells him, It will be expedient to go the second time to *Jerusalem*, and promises he will be his Adjutor and Patron, not only in all things during that journey, but afford him a safe place to serve God

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in (*viz.* at *Finchale*) upon his return.

Let us briefly pass over that Peregrination, which cost him many a weary step, and meet him again in *Esk-dale*, where he had (forgetful, as should seem, of *St. Cuthberts* invitation) an huge mind to settle; for he built him a little Hut of Boughs and Sods, where he continued a year and some months; till the rough-hewn Lord of the Soyl gave him Disturbances so many, that he removed to *Durham*. There he again conn'd his Psalter with other Hymns and Prayers, till he had got learning even to his own Wish. He took a walk, on a certain time, to a Neighbour Grove, and heard a certain Shepherd calling his fellows, to go water their Flocks at *Finchale*. *Godric*, hearing this, gave the poor fellow all he had (an half-penny) to be his guide to that place: got thither, he hastens into the thickest of all the Wood, and is encountred by an huge fierce wolf, which menaced the tearing him to pieces: But *Godric* well aware that it was the Project of the old Serpent (shewing him the sign of the Cross) adjured him, in the name of the Trinity, to depart, which the Beast did, crouching on his impious knees, as if he had begged pardon. Thus far well: But let us now see at what rate this Man of God sets himself to do him service at *Finchale*. Upon those banks of *Were* the Bishop of *Durham* gave him lieve to erect a little Cottage.

Cottage, where he inhabited among wild Beasts only; not unfrequently the Devil presented himself to his view, in the shape of a Bear or Lyon (the only mention that I find of wild ones in *England*, but take it as it comes to me) of a Bull, or a Wolf. He laid, to tame his flesh, not upon any bed, but on a hair-Cloth upon the cold ground: Nay, (because Satan tempted him often that way) to suppress the burnings of lust, he would (besides other severe remedies) on frostie snowie nights stand up to the neck in the River, offering himself (in that manner) a Sacrifice to God, and reciting Prayers and Psalms. Yet, even in this posture the Devil was often busie about his (only not immersed) head; but, when he seemed ready to rush upon, and overwhelm him, he was sure to set him packing by the sign of the Cross.

On a certain day (for I must needs keep to our Author's words) whilst he was sitting in his Oratory; and ruminating on (this is the very phrase) his Psalter; a little boy seemed to come out at the mouth of his Crucifix, and go straight into the lap of the Virgin's Image, which was placed on the North-side, and bow'd it self so much to help her child up, that the beam it stood on seemed to threaten a fall, and ruin to the whole Structure, both at his ascent and descent; but after three hours time, he trope quietly in again, whence he had come out,

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At another time he saw two fair persons of the female Sexe standing at the corners of his Altar: He stood amazed, yet observed them well, and sometimes bowed himself, and said his prayers. At length they drew near to him, and she that had stood on the right hand, said; *Godric*, knowest thou not me? He replying; Lady, that's a thing none can do, but he to whom thou wilt reveal it. The Virgin answered; Thou hast said right; I am the Mother of Christ; and by my aid thou maist obtain his favour: That other is *Mary Magdalen*, the Apostles of the Apostles. *Godric* did all his Devoyrs, committed himself for ever to her Patronage: They went off stroking his head, and leaving an admirably sweet Scent behind them.

Whether it were at this time or no, I do not certainly find; but the blessed Virgin did not only present to *Godric*, but sang to him, as well as taught him to sing, a short Song; which he by often repeating, committed to safe memory, and thus it went:

Seint Marie, clane Virgine,
Moder Jesu Christ Nazarene,
Onso seuld thin Godrich
On sang haali wiidh tye in Gods rich:
Seint Marie, Christs burr,
Meidens clenhad, Moders flur;

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**Wille men sinnen, vrie in min nod;
Bringe me to pinne with self God.**

He that would master the Original must study *Chaucer* a long time ; but in our *Matthew's* plain Latin it sounds thus :

*Sancta Maria, Christi Thalamus,
Virginalis Puritas, Matris Flos ;
Dele mea Crimina, regna in me,
Duc me ad felicitatem
Cum solo Deo.*

And in my plainer English thus :

*Holy Mary, Christ's Bed,
Virginal Purity, Flower of thy Mother ;
Blot out mine Offences, reign in me
Guide me to Felicity, where God only is.*

Whether this were likely to be either sent from Heaven, or fit to be sent towards Heaven, let the Reader judge : We must return to our Hermite. The Parents of one only Daughter, his Neighbours brought (in a sack) their dead Child, beseeching him to trie if he could not restore its life. The humble man (far from holding himself worthy to work such a miracle,) seemed not to heed, and went out to his accustomed work. They had shak'd
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the Corpse out on the floor: finding it at his return, he fell to his Prayers, and continued his importunities, till on the third day he perceived the Girl coming towards him, as he was prostrate at the Altar, and delivered her to her joyful Father and Mother. This was done at our Lord's Altar; but, lest our Ladies Altar be thought to come short, know, that having laid another dead male Child on it, their Son came smiling off to the admiring old people.

Poor *Godric* (having lived threescore long years in this Wilderness) had two sore bouts more with *Beelzebub*. He betook him to his Bed the last eight; not able to stir without lifting: Two Devils come suddenly, and (baleing his bed and all) said, they would hurry him into Hell for a doting old man, that had out-lived all his wisdom, and was become a fool. But he fortified himself with the sign of the Cross, and upon his prayer they quit the place.

The last Encounter I find recorded was thus. He laid, one day, all alone upon his Bed; those that used to be about him, heard him (though then at some distance) calling aloud: They found him, lying all along on the floor naked; after they had laid him in bed again, they askt him, Why he would do so? He replied; The Devil came on me so suddenly that I had not

time to hold up my Cross ; shewing them a lump upon his head, which he had got by that Malignant's so violent thrusting him against a Block. At length, he found Death there, and lies buried in the North-side of his Oratory, below the Steps of St. *John Baptist's* Altar.

The same Author affords us a trim relation, concerning a certain Monk of *Evesham*, who (having by a voluntary abstinence and watchings, not only neglected, but done outrage to his body) fell at last into a Temptation, (as *Matthew* styles it, and so he might well.) He must needs know, by some extraordinary Revelation, what the treatment of Souls was presently upon their dissolution. To this end, he makes importunate Applications to Christ, to the blessed Virgin, but with special expectation from St. *Nicholas* his intercession. At length, that Saint manuducts him into three or four sorts of Purgatories, where he finds several of his known friends, under divers sorts of inexpressible Punishments, which (as some of them said) they must undergo till the day of Judgment, unless (before that) either the Justice of God were fully satisfied by their sufferings, or the munificent Devotions of the living gave them freedom. Then going on to describe (for such as had attained that immunity) pleasant Fields &c. just like those the Philosophical Poets, or Poetick Philosophers
(long

(long since) made for the old Heathen. But in order to this Discovery, and to confirm the poor delirious Monk in a belief, that what he should see (touching this) was infallible, he must first find, behind the Altar dedicated to St. *Laurence*, in their Oratory, a Cross, which they used to adore, on such a day: With joy enough, it comes to pass even so: He falls a kissing the mouth and eyes of this Crucifix: when (by and by) he felt something (with a grateful warmth) trickle down upon his face, and wiping it off with his hand, he found it Pure blood. Well; beyond measure (now) transported, he saw flow from the Image full as much as a Phlebotomist would ordinarily take, when he had struck a Vein: Whereupon (though he were not sure whether he might sin in so doing, yet) he could not chuse but swallow down a little thereof; but the rest he carefully preserved. What is (let me tell you) very strange, this weak decrepid Man could not merit to have all these Celestial discoveries, till he had not only undergone the usual Discipline of Rods, from the Fraternity; but, not till he had received (I know not how many) lashes (six times over) from the hands of St. *Nicholas* himself, who, it seems (or else the Monk was mistaken) afforded him both Instruction and Correction, in manner and form aforesaid. *Vide Matth. Paris circa Annum*

1196. *Regis Richardi Primi Tempore.*

I cannot but here insert what I find our Author very intent upon in two several places; The Fate of *William Rufus*. This King had (indeed) not only a close hand, but something an heavy hand towards the Clergy, especially Abbots, and in time of their Vacancies would often keep them long in his own hands (induced perhaps thereto by what he had seen in the days of his Father, when he of *St. Albans* put fair for the depriving *William* the first of his newly settled Royalty.) For this, these Men, from whom nothing of God's secret Judgment must be concealed, tell us; That the very night before *Rufus* received his death's wound (by the glance of an Arrow from a Tree) in the new Forest, *Anselm* the Archbishop had an admirable Vision; and thus it was. All the English Saints in Heaven put up a complaint against the King; Almighty God (in wrath) bids *St. Alban* draw near, gives into his hand a burning Dart, and bids him take revenge (for himself and all the rest) upon the Tyrant. He takes it, throws it down to the Earth, and gives Satan commission to put all in execution. Well, *William* is slain, and his dead Body, at the same hour, met two days journey from the place by the Earl of *Cornwal* (I do not remember any such Title on foot at that time) on the back of a shag-hair'd, ugly,

ugly, black Goat. The Earl adjur'd the beast to speak what that was : It replied ; He was carrying *William Rufus* to his Judgment. Yet, we are informed too (by honest *Matthew* as well as by all other Historians) That his body was solemnly interr'd (the very next day after he was slain) at *Winchester*. Do but lie all this together, and you will find somewhat (I can tell you) worth your noting.

Oratio ad M. V. Mariam pro Cordis Puritate.

Per sanctam Virginitatem & immaculatam Conceptionem tuam, Purissima Virgo ; Emunda Cor & Carnem nostram ; In nomine Patris ✠ & Filii ✠ & Spiritus sancti ✠. Amen.

Juxta Exemplar Romæ incisum.

This is subscribed to a Cut (black and white) which serves for a Chimney Piece, at a Gentleman's house I know very well.

Touching it, I cannot but make two Observations.

I. That it is not true, what some Papists (when they would insinuate (to such as they endeavour to make Proselytes) that their Doctrine concerning Prayer to Saints is an innocent safe thing) do affirm : viz. That they

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never pray to them for spiritual Grace, immediately.

2. That it is a strange thing they should publickly authorize, in a prayer, such a Clause, as is very stiffly denied by one half, I believe, of their Church; viz. That the blessed Virgin was not born with Original sin: or, That her own Conception was immaculate.

Such a Reverence towards the Saints departed, as exerts it self in thanks to God for them, and excites in us a desire to follow their good examples, all Christians, doubtless, are bound to retain: But with such Sacrifices as the voluntary and culpable humility of Multitudes, have, it seems, obtruded on them, 'tis as certain, they themselves are far from being well, or at all, pleased.

If the present *Romanists* will owne practices, like these above; their next Task is to defend them: If they disclaim them, they must disprove the relations: In both Cases, we are not without something more to say.

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Of Prayer for the Dead.

THere is no Controversie, wherein I found it more difficult to give my thoughts a settlement, than this. It was, strongly, the dictate of my Nature, not to omit any Office, which might possibly avail a dear departed friend: It was, hugely, my inclination to subject my Judgment to the Dictates of Antiquity: And, indeed, the Writings of some, justly to be reputed Fathers old enough, are not without Expressions, such as, taken in gross, and at first view, may seem to lean towards the practice of the Romish Church.

But, upon the most solicitous scrutinies I have been able to make, little is the Conformity, betwixt its Doctrine, and the Notions of those Venerable Persons. *Bellarmino* (in his second Book and 18th. Chapter of *Purgatory*) will have it to be most certain, that Prayers bring no advantage either to the blessed or damned; only, then, to such as he places in *Purgatory*. But a man with half an eye may discover, That those laudatory Nominations, those gratulatory Commemorations, those benevolent Options, which, here and there, occur in the Antient Doctors, with reference to the deceased, had no design to kindle that
imaginary

imaginary Fire, which hath, since, been made so terribly to Flame in the faces of departing Souls ; unless, by a liberal Donation, they would make the Pot to boil lustily in the Pope's Kitchen.

St. *Augustine* seems (*lib. 9. cap. 13.* of his *Confessions*) rather to indulge himself (newly got from under some extraordinary transports upon the death of his Mother) than to give determinate Laws for a necessary rite : For having signified his full belief, that the thing he prayed for was done already ; He intreats Almighty God (not without something of hesitancy) to approve *Voluntaria cordis sui*, words too feeble to sustain half the superstructures that *Rome* would rear thereupon. In another place he solemnly professeth, That having wearied themselves to find out what manner of sins those could be, which should impede our Admission into Heaven, and yet receive pardon by the Intercessions of our friends remaining on this Earth, he was not able to attain the knowledge thereof ; and gives us lieve (elsewhere) to dissent from him, where there is not evident Scripture to resolve our Faith into : of which sort their own *Bredenbachius* doth acknowledge, the Oblations and Sacrifices for the dead to be. *Vide Morton's Appeal, lib. 2. cap. 8.*

Since *Nazianzen*, praying for *Casarius*, since
Ambrose

Ambrose, praying for *Theodosius*, do at the same time profess a confidence that the Persons did possess *Christi requiem*: Nay since we read of certain Liturgies wherein, not only Supplications for Patriarchs, Prophets, Apostles, but even for the blessed Mother of our Lord were inserted (yea and termed Sacrifices too;) what can we judge, but that those addressee were either merely gratulatory, or proceeded more from the Zeal they had of expressing their Affections to those parties, than from any settled opinion of their necessity. The truth is, a Phancie had then got some footing, which will not now generally pass for Orthodox, either with them or us, viz. That Souls (of best Saints) departed were reserved in an outward Court of Heaven (not in the Verge of Hell, nor under Satan's Jurisdiction, let this be noted by the way) before they were admitted to the full fruition of God, nay even till the Resurrection of the Body. This might occasion some modes of Prayer, which yet do not at all justify that sort of Orations, Oblations, Sacrifices, Indulgences, which we condemn in the present *Romanists*. To conclude; Though we should suffer it to pass among the *Credibilia*, That some access of Felicity might accrew to a dead Relation; though I need not disclaim that Opinion which tells me, a better Resurrection may be procured for him,
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by the multiplied prayers on his behalf made, against that time when his Body, now in the dust (or dust it self) shall be reunited to the Soul: Yet can I not think well of that Doctrine, whereby so dark a Cloud is drawn, betwixt the Eye of my Faith, and him, in whose blood I must be cleansed from all Sin; or whereby I may be seduced, by a deceivable hope of succour from other hands, after death, to venture upon the pleasures of Sin, for a season; under that most deluding expectation, of having my Lamp lighted with the Oyl of such Devotions as are not at all mine own.

Of Purgatory.

BEcause we find not (in sacred Writ) a Fire penal, after this Life, but what is kindled with Brimstone for evermore; Therefore we exhort all men to beware, they entertain not a vain hope of escaping everlasting Burnings, by dwelling in an imaginary Flame for a time.

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Of Penance.

WHether it be a Sacrament or no is not here the Question. The Learned, on our side, have drawn many Arguments, both from its Constitution and Institution, which sufficiently evince, that it cannot (properly) be so esteemed, nor come within either the nature or number of Sacraments.

Amongst the Genuine Concomitants of Repentance St. *Paul* enumerates (with *godly sorrow, indignation, fear*) also *Revenge*: And, in some other places, and cases, we understand *Restitution, Reparation, Satisfaction* to take place; but, in reference to all these, there may be a dead flie, to make them justly stink in the nostrils of God; yea, there may be (and 'tis to be feared the thing falls out too often) Death in the Pot. Where the conscience is guilty of, and the Church scandaliz'd by enormous crimes, it is absolutely necessary (so far as means or opportunities are given) to be much in exercise of such good works and virtues, as are contrary to the vices we were formerly given up unto; both to ascertain peace at home, and to cause others to say of us, as 'twas said of *Mary Magdalen*; Our sins that were
many

many are shewn to be remitted, for we love much. But, if Queen *Alfrida*, or *Leofwin* (who were both deep dyed in blood guiltiness) give liberally to build Monasteries, under a belief that by the merit of the work, they might leave this world in safety, and escape the punishment due to those crimes, after dissolution; or that the Prayers, there to be rattled over by the living Monks, should merit remission for them, being already dead: There was, sure, an horrible indignity offered to our great High-Priest, who, by once offering himself, hath perfected for ever, those that are sanctified (Heb. 10. 12, 14.) There's no doubt, but it's universally a duty, to curb the flesh, to keep under the body, and so to bridle the appetite, as to bring them under the yoke of obedience; yet, if any Monk, Anchorite, or other person (whereof you may see many Examples in *Matth. Paris*) should macerate his carcase, and deny himself all use of wholesome food, till he becomes fit for nothing but Enthusiastical dosings; at last (when he felt the infallible prodromes of approaching death) engaging the whole Convent to flea him unmercifully with Rods; from a conceipt, that (merely) for such Penances here, he should escape wrath to come, or deserve a greater degree of Glory; what can we say, or think, but that he was, in a manner, *Felo de se*; and that the best he shall, at any time, hear from the

the Great Judge will be; *Who required this at thy hands?*

For the real presence, but not Transubstantiation.

I Perceive, by my Saviours own Words, recorded *Joh. 6. 23.* that I am under an absolute necessity of eating his Flesh, and drinking his Blood. In the first place (having therefore considered of how great concern it is to arrive at the true meaning of them) I do humbly supplicate the Divine Majesty (in *St. Augustine's* phrase) that he will give me ever to think, comprehend, speak of, and to go about that great Mystery, so, as may be best pleasing to him, and most expedient for my soul.

His own Paraphrase, on what he had said, cannot deceive me, in the sense I ought to give them. I dare believe (since he so told his inquisitive Disciples (*vers. 63.*) that the life of them is wrapt up in a spiritual acception. And, since he declares (*vers. 35.*) after he had termed himself *the Bread of Life*, that *who so cometh to him* (which is the peculiar act of Faith, *Joh. 1. 12.*) *shall never hunger*; and, attributes most clearly, in pursuit still of the same Metaphor, *the quenching of thirst to believing*, as well in that place, as in *Joh. 7. 37, 38, 39.* I
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can doubt no more concerning the matter. He takes not off their amazement, nor gives stop to their murmurs (*vers. 61.*) by assuring them; That, though they were to see him ascend up where he was before; yet they were ere long to have him corporally present, in the form of Bread, upon ten thousand Altars at once; nay, in the very jaws of every person (how wicked soever) that comes but to eat there: He does not, I say, make his return, at this rate, but instructs them how to spiritualize the whole business, in their apprehensions; as is evident from *vers. 62, 63.* Neither would any thing obscure or difficult be found in the words of institution, afterwards; for (besides that Christ had, as we see in this Chapter, informed and pre-instructed his hearers) there was almost nothing among the Jews, which had Type, or significancie in it, but was expressed in this manner: Circumcision, the Pascal Lamb, Manna, the Rock were all sufficiently known to carry the names of those things they did but adumbrate. If we may believe St. Augustine (in *Psal. 98.*) with the most holy Sacrament, *Not the flesh which was crucified, is carnally eaten; but the vertues of that flesh are, really, eaten by the Soul, in such manner as the soul can eat; that is, spiritually, by her affections, and other immanent real Acts, or internal Operations.*

Of Images.

ALL that dust, wherewith the Church of Rome would beat our eyes, in reference to the use of Images, is easily blown away by the breath of that one Text, (*Deut. 4. 15*) which plainly speaks no less, than that it is mainly the mind and intent of God, by the second Commandment, severely to prohibite all representations of him in his worship. The well-meaning Papist makes, perhaps, full accompt, that he worships not the Image, but God (or some Saint) by the Image. But, let them know, that most of their great Doctors have determined it lawful (yea, absolutely necessary) to terminate a religious worship in the Image it self; and that even it is to be worshipped with the same sort of Devotion, as is due to the Anti-Type. For instance; If it be the Image of a Saint, I must adore it with *Doxia*; If of God, with *Latria*. In this doughty dispute, they have been so keen and eager, as whoever notes it, can be no more, surely, of opinion that Romanists are (more than Protestants) at unity amongst themselves.

Since I have so good an Author for what I am about to say, as *Della Villa*, that noble Ro-

man, let none be offended, if I insert here a (pleasant, shall I say, or deplorable) story; however, it will evince, that there is abundance of grossness in the vulgar practice. Thus it was: "Upon the Persian Gulph (as I remember, ~~and not very many years since~~) the Portuguese Ship, who had taken his passage in, was in great stress and imminent danger, the Mariners having now no confidence in the Sails or Rudder, ply'd St. Anthony with their Orisons and Vows; but, all in vain, the storm still rages: at last they fix'd the Image to the main Mast, and whipt it most grievously; because, they said, he would often do what they required of him for blows, when he could not be prevail'd with by supplications.

Of Miracles.

Concerning which, and more especially the dispossessing of Demoniacks, our present Romanists are got to so great a degree of confident boasting, that no place almost is free from the noise. We ought to regulate, and bound our Notions

By { The light of *Scripture*,
 { The light of *History*,
 { The light of *Reason*,
 { The darkness of their practice.

1. In the Book of God we have a direct Prohibition, we must not make them the sole or principal rule of our Faith; yea, not though the sign or wonder should come to pass (*Dent.* 13.1,2.). We have, farther, a clear caution, that we expose not (by too easie a credulity) our selves to such deceptions (*Mark* 13. 22. *Matth.* 24. 11.). We have, too, an evident Declaration, that it should so fall out; the greatest part of the Earths inhabitants should be led away by the prevalencie of certain stupendious works done by such as were, nevertheless, great Impostors (*Revel.* 13. 13, 14, 15.). We read again, of some that were casters out of Devils, yet followed not Christ (*Mark* 9. 38, 39.) And if we should follow them into Doctrines, which are without the concurrence of his Word (whether this be the case or no, betwixt Rome and us, may be decided elsewhere) we might easily go astray. St. *Augustine* tell us, (*cap.* 8. *de Civit. Dei*) He that, yet, requires wonders, in order to his believing, is himself a great wonder. And this leads us on to enquire after *Historical* discoveries.

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2. Whence,

2. Whence, it will not be hard to learn what the Church, in times ancient enough, held as to this question. It was, evidently, the opinion (of old) that the ordinarië working of Miracles ceased, when the Apostles deceased: That they were of use to allure Heathens, and Unbelievers then; but, not to be expected, or singly relied on, for the determination of a controverted Point, where Christianity has already been settled: That they have been done by some persons (in justification of their Tenents) when Truth was not on that side: That they may, indeed, soberly be eyed, as a concurrent Testimony (where it pleases God they happen) for establishment of a Truth, contained in the Scriptures; but, not for the Introduction of any belief or practice, without or against it. As to the former of these, *Gregory*, commonly called *the Great*, Bishop of *Rome*, about *an. 600*, hath affirmed; That, *as watering to young Plants is necessary; but not to rooted Oakes: so Miracles to the infant Church, but not when grown up* (*Hom. in Evang. 43.*) And *St. Augustine*, about two Ages before, makes a wonder, not only at, but of those that pinn'd their faith on wonders. That reverend *African* has taught me to say after him; *Against the Miracle-mungers* (he meant the Donatists) *the Lord hath made me cautious by saying, In the last*

last times, false Prophets shall arise, and shall shew signs and wonders, but take heed, behold I have told you (*Tom. 29. Tract. 13. in Jo.*) *Mark 13. 22, 23, 24.* The false Prophets there said to do signs and wonders, were not to be Ethnicks, without Christ, but only to obtrude false Christs, or a fallacious way to him. What need we say more, than what we have full and clear authority for, (*1 Cor. 14. 22.*) signs are not to them that do believe, but to them that believe not?

That great wonders have been done, or at least undeniably urged, by some that had not right on their side, may visibly be made good, from the Testimony of *Bede*, who informs us, that the argument from Miracle-working was very rife, on both parts, in that grand contest about the time of celebrating *Easter*, *lib. 2. cap. 15. 16, 29.* This may serve, as to the two first enquiries: and so let us pass to the third Disquisition, *viz. by Reason.*

3. I would know, since sundry other miraculous operations, as well as casting out Devils, are enumerated, in *Mark 16.* and said to accompany those that were sent; why do not our Romish Priests appropriate and take to themselves all the rest, as well as that domination over unclean Spirits? Let us hear them, having never been taught, speak with strange

Tongues ; let us see them, unhurt, touch all sorts of venomous Creatures, &c. let them shew us that, immediately and infallibly, they can cure all manner of Diseases. For, I see not any differences in the Grant, in the intentional end, or in the time of continuance. Again, the Promise may seem made to all true Believers, not restrain'd to Priests only : and it's more than probable, that those Exorcists (*Mark 9.38.*) were not in Orders ; Why then do they monopolize it, and think themselves as sure of it as the Coats on their backs ? We acknowledge, there was, in the infant-Churches, a sort of Faith sometimes found, even amongst mis-believers, which was productive of admirable events ; (not of Satan's operation neither.) This Faith having for its object only that essential Attribute of God, his Power, and relying thereon by a strenuous Act of Credence, particular to that business, impetrated frequently then (and may peradventure do so yet sometimes) wonderful things at his hands ; though neither the Person, nor the Cause stood upon a right foot. *St. Augustine*, not denying but the Hereticks of his time might do true Miracles (I mean, things strange beyond understanding) forbore not though to dehort his people from listening to them upon that account, as may be seen, *Tract. de Unit. Eccles. cap. 9. Tom. 7.* Why may not we
also

also, though we should see wonders done, (even such as are mentioned, *Revel. 13.*) bring them to the Test of Gods Word, and require proof from thence, that those Doctrines designed for establishment thereby are true?

4. But let us in the last place do what we can to see through the *darkness of their practice.* (And, seriously, we can hardly be brought to think, that to out the Devil of his hold, is the common, usual effect of their *Sprinklings, Fumings, Crossings*; of their *Beatings* with the Priestly stole, *repetitions of Latin Words, &c.* since we find not any of all these used by Christ, nor instituted to any such end. Again, we must not, nor can forget, what palpable collusions and deceits they have been found to use in almost every place, where they met with any body that durst but peep under the veil, they at such times do hang before the eyes of the vulgar. Let the boy of *Bilston* (as yet, I think, living a Shooemaker in *Northampton*) speak. And it is not so very long ago (about a dozen years) since a most gross cheat, of this sort, was re-acted, and fully discover'd at *New-Castle upon Tyne.* But, whoever shall peruse the twenty fourth Chap.

ter of Dr. Du Moulin's Answer to Cardinal Perron, as it's publisht, Anno 1662. cannot, certainly, but discover what he ought to think, and how to demean himself upon such Rancounters. What shall we conceive of their giving a solemn Oath to Satan, and then questioning him about controverted Points (as they did in the case of the Boy of *Bilson*) Oh! he would tear (he told them, or made signs thereof) a dying Protestant; but a good (that is in their sence a Roman) Catholick departing, he would be as quiet as a Lamb. Does not this smell rank of design?

Spectatum admissi.

A Conjecture, how it is come to pass that the Church of Rome hath partly been plundered, and partly has cheated herself of so much Primitive Truth.

THe bitter Contests which had arose, and for some Ages continued, betwixt the Orthodox, and *Manichean*, *Pelagian*, but especially the *Arrian* Hereticks, had now alienated the minds of men, one from another, interrupted the correspondences they used formerly to hold, and so shaken the Foundations, laid by the first Master-Builders ; when the sudden rise of the *Sarazen* in the East, and the violent rushings of other Barbarians upon the Western Empire, had either induced or compelled the most (for the sense of danger is more pungent, ordinarily, in temporal than in spiritual Concerns) to suspend the care of Religion, and lay it out more sedulously about their outward Condition. It pleased the most High to permit those Infidels to prevail to such a degree, as the World was (in a manner) turn'd up-side down : And, amongst those violent Agitations, Theology was forced to seek Corners (a thing that might happen to the greater part, since we know, 'twas so here in this Island, upon

upon the Invasions of *Danes* and *Saxons*) so, as it was not easie to retain, either Principles or Practices right. It's, beyond exception, certain, That by those Perturbations, Barbarism got so much the upper hand in the Common-wealth of Learning, that what we have in writing, from that time till *Erasmus*, is (the most of it) very litte above Pedantry ; and it's probably true, That the marrow of Religion was (so far) consumed, amidst these broils, as the drie Bones thereof were much without life.

From the days of St. *Augustine*, downward, a kind of Lethargick Temper, as to the more Spiritual part, did strangely, by little and little, insinuate it self; till at last, the total of the *Credenda* was summed up in the *Romish* High Priest's supposed *Infallibility* : And, very agreeable thereto, the *Agenda* consisted in *Pilgrimages*, made Meritorious by his Institution, in *Offerings*, paid to Saints of his Canonization, in *Prayers* to relieve Souls out of a *Purgatory* of his Election, in seeking after *Pardons* for Sin and *Indulgences*, of his Invention. It was not hard to rivet these perswasions into the minds of a People, the main body of whom was either lately converted, or lamentably perverted. Neither yet do I believe that every particular Bishop of *Rome*, or every singular great Man, who cooperated towards the Introduction of these things, did

act

act absolutely contrary to their Consciences, or merely by Rules of Policy (though the course of story informs us sufficiently, that many of them were of such Frame) but, one may, without violence (I hope) offered to Reason, Truth, or Charity, entertain a Conjecture, That, after their hold of right Notions was lost, their very Judgment might suffer depravation, and lead them to build with Hay, and Stubble, instead of more precious and durable Materials. However it came to pass (letting the contract with wicked *Phocas*, the Forgery of Decrees and Donations alone, till the review of the last day) we find the Pontifical See, in the 9th. and 10th. Century, arrived at this height, to tread upon the Necks of Princes, to suffer them to hold his Stirrop, to dispense with Oaths of Allegiance, to arm not only their Subjects, but their Sons against them; and, by an unheard of Example, to kick off, or trample on their Crowns and Scepters; whilst the Parish Priests stuff'd their Auditors, with wonderful relations of Visions, Apparitions, Revelations, which solitary Monks or voluntary Hermites (those first Enthusiasts) obtruded on the World; all tending either to advance the Reputation, or enhance the Revenues of the Clergy. For, who would not lie at the feet of such men, as (as they conceived) did, ever and anon, bring them
News

News from Heaven? Or, who would not lie out their worldly Substance in such ways as (those men taught them) were available to the Redemption (out of a fire Lake) of their own and all their Friends Souls? Nay, who would stick at a liberal distribution of his Coyn, even here, for such large Indulgences, as then went a begging? During the disorders brought upon Christendom (touched before) the Writings of the Primitive Fathers were lock'd up in the privatest retirements of Monasteries, rarely seen by the Sun; where they suffered a greater Corruption than of Moths, and were taught (in several things) to speak the Language of *Ashdod*, after the Tone, and in the Tune of the Superstitions growing more and more Epidemical: A great Instance whereof I have, now, by me, an Epistle pretended to be St. *Augustin's* (bound up with the 3d. part of St. *Hierom's*) but without any thing that savours either of his Style, Spirit, or Doctrine.

One word, by way of Return, to several Discourses I have met with.

OF all the Rules that ever were given to judge of Religions by, you offer me the most fallacious, *The Examples of Professors* : For, if the Austerity and strictness of Discipline be it, we must look after ; the *Bonzi* amongst the *Chinoyse* carry it away from all I read of. If we must go to preciseness of Conversation, or demure carriage, our present Quaker might lay before us a great temptation. But, to speak seriously, Holiness of life, being the great Duty of every Christian, is, doubtless, too, a grand Glory to any Church ; and that Religion, the Principles whereof do most effectually lead to sincerity therein, does deserve to bear away the Bell. Yet to constitute the sanctity of any man (the outside whereof only is to us discernible) the main Guide in Religious Elections, cannot be other than a most unsafe course.

To

'Tis the Roman Examples of Life (not the Controvertists) you would have me to Contemplate: Well! But here you must not be allowed, to appropriate in gross to your side (a Conceit I have always observed you apt to take up at adventure) the Fathers of the Primitive Church, who had served their Generations, before you put your Tenents (those, I mean, wherein we do not, nor dare go along you) as a Law upon the World: No! You may find them, in a matter of Twelve or Thirteen Points, wherein we think you Innovators, more Ours than so.

I suppose, then, the best way, to apply your Directions to our purpose, will be, by examining the Lives of Popes, to discover, whether they have been universally endued with Cardinal Vertues. Inform your self, I pray, by your own Historians (for such words from my pen might look like Calumnies) what precious men your Church was headed with, in the Persons of *John the Thirteenth*, *Julius the Third*, *Boniface the Eighth*, *John the Twenty third*, *Sixtus the Fourth*, *Alexander the Sixth*, *Leo the Tenth*. What great Scholars, the late *Innocent the Tenth*, and before him many others of them were? Is there any Credit to be given Plati-

na;

us, who acquaints us freely, That all the Popes, from *Sylvester* the Second, to *Gregory* the Seventh, in number about eighteen, were, What? heark in your Ear, and I'll tell you, *Magicians*. Can we stop our Ears against the out-cries of all *Germany*, about the Hundred Grievances (some of them thwackers?) We cannot hood-wink ourselves so much as not to discover, a little, how things have gone, seeing we find Cardinal *Julian* telling *Eugenius* the Fourth, That all Councils, since that of *Chalcedon*, have been instituted, Not for the Investigation of Truth, but for the defence or increase of Power to Clergy-men.

Will you suffer us to put any weight upon a known Saying of *St. Basil's*; where, in his Tenth Epistle, he tells *Nazianzen* thus: If the Wrath of God continue, what help shall we have from those *Westenlings* (so he terms them of *Rome*) who neither know the Truth, nor can endure to be taught it? If this be the case, and I were to chuse a Religion; I do seriously think, I might close in with any, now upon the face of the earth (that does not in plain Terms deny the Lord who bought us) less timorously than with *Rome*.

I am

I am somewhat confident, and do hold it for a great Truth (which I speak neither timorously; nor temerariouſly) That the *Arrian* Hereſie, and the *Turkiſh* Arms, which pull'd all other things, where they came, down; liſted up the Pope (by accident, and Divine Permiſſion) into his Chair.

For the Eaſtern Prelates, and men of Eminency, being under perſecutions at home; had a ſafe retreat into the Weſt: And therefore made that Patriarch their *Aſylum*: In order to which, or by way of gratitude for benefits received, they often made the frame of their addreſſive Epiſtles to conſiſt of complemental Elogies; theſe (being no more than what the kindneſs and hoſpitality, wherewith they had been entertained did ſeem to deſerve) were yet due only to the Perſons, than ſitting at the Stern (nor farther intended:) But, afterwards, cunningly made uſe of, and repreſented to the Credulous World for the Popes Advantage.

One Obſervation more, and I have done.

The Church of *Rome* (or at leaſt her darling Sons the *Jefuites*) will have the *Pomiſe* of *Chriſt*, That the holy Spirit ſhall lead

lead his People into all Truth, to be suspended unto that very Moment, wherein their Bishop shall assent to the Results of a Council; and the performance to depend on this Contingency (amongst a many more) whether he will (at all) confirm them or no: Then, at last, they judge them infallible, when the Pope, either present or absent, signifies his pleasure so to declare them. Well! But *Liberius* (as above hinted) himself confirmed the *Arrian* Conclusions of the Council at *Serminum*. And the Pope had his Deputies at *Basil* and *Constance*, those Decrees were confirmed by the Apostolick Letters of *Eugenius*. Yet I suppose few Romanists will grant, these were infallible: And I think we may continue our Opinion upon good ground, That the Roman Bishop's Vote is but a sandy Foundation to build our Faith upon.

I shall, last of all, request you, not to refuse your joyning with me in those Words of our (and I think too of your) Liturgy:

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That

That Almighty God will Grant, All who
 Confess his holy Name, may agree in the Truth
 of his holy Word, and Zion become a quiet
 Habitation.

Continued : and the performance
 of this Commandment among a many more
 whether he will (or all) coming them or
 no : but at last they judge them in-
 fallible when the same either present or
 absent signifies his pleasure to declare
 them. Well ! But I know as above hint-
 ed) himself continued the same Con-
 tinued of the Council at Vienna. And
 the Pope had his Deputies as a law and
 Council : those Deputies were continued
 by the Apostolic letters of approbation. For
 I suppose now Romans will want, these
 were infallible : And I think we may
 continue our Council upon good grounds
 That the Roman is now as but a
 ready Foundation to build our Church up-
 on.

I shall tell of all that I have said
 to relate your journey with me in these
 Words of our (and I think too of your)
 journey.

To the most Reverend; the right
Reverend, Prelates; and all the
Learned Clergie in this King-
dom.

That I have, without a word
of command, presum'd to
engage in this war-fare;
requires (I confess) a sub-
miss Apologie; but, since I go upon that
general Precept, which bids us be ready
to give a reason of our faith (and it
is as importunately demanded, now, as
if never any thing had been done (by
your worthy Predecessors) for the Prote-
stant Cause) I will not despair of Par-
don. There may be need, I fear, not
onely

To the Prelates and Clergy, &c.
only of the Chariots and Horse-men, but
of the Infantry too; amongst whom
he desires but to trail a Pike; who
is

Your just Adorer,
the right; the right; the right; the right; the right;
and humble servant,
the King
Christopher Wyvill.

That I have, without a word
of command, presumed to
engage in this warfare;
repenter (I confess) a sub-
mise Apologie; but since I go upon that
General Precept, which bids us be ready
to give a reason of our faith (and it
is as importunately demanded, now, as
it never any thing had been done (by
your worthy Predecessors) for the Pro-
stant Cause) I will not despair of Par-
don. There may be need, I fear, not
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